such tremendous significance for the unity and national existence of the Jewish people it came to be jealously guarded with all the heat and passion that the sentiment of nationalism could bring to bear upon it. This accounts for the extraordinary difficulty that is being experienced by the Jews at present in readjusting their religion to the modern evolutionary conception of spiritual life.

On the other hand nothing worse could happen to a religion than to utilize it as a sole means of national self-expression. Its God idea is prevented from gorwing. Only so long as general civilization is static does the God idea continue to act as a cohesive influence. Moreover, the God idea is made secondary to values of a national character. The nation and its civilization are apotheosized. While in a static period of such apotheosis is certainly a means of conservatism, in a period of change apothesis is the greatest curse that can befall both the nation and its civilization. This is what has happened to us Jews. Nothing is therefore so imperative as to find some other outlet for the collective life of the Jewish people besides religion. Paradoxical as it may sound the spiritual regeneration of the Jewish people demands that religion cease to be its ~~xx~~ sole preoccupation.

This evening only six of the TI honor group showed up. Instead of discussing J,,daism with them I discussed the Jewish passion play which I want to see created. The following are the ideas I developed in the course of the discussion.

The theme of the play should represent Jeremiah as the instrument of Divine Destiny to change men's perspectives and values. It is not merely the hostility he encounters that is the tragedy of his life but the sense of futility that dogs all his efforts. Though the viloent death he meets at the hands of a Jewish mob in Egypt

seems to accentuate the futility of his endeavors we have in Baruch the promise of Israel's ultimate spiritual regeneration.

The suffering is due to his being misunderstood and regarded as a menace to the welfare and the institutions of his nation. His own family, priests of Anatot hate him for his radical opinions about the sacrificial system. His mother who had hoped to see him a high priest in Jerusalem, sees all her hopes shattered when she realizes that her son has taken it into his head to advocate all kinds of revolutionary notions. She is torn between natural affection for her son and anger at what seems to her his deliberate rejection of opportunities to achieve greatness.

But if at least Jeremiah himself were single minded as to his mission, he would have been abelto endure the hostility of his enemies with some degree of resignation. The trouble however is that he himself is in continual warfare with himself about giving heed to the inner call which goads him on to say and do those things that turn everybody against him. He is not the hero rejoicing to measure his strength against that of his enemies. The fact that the prophets since the days of Amos had preached in vain and the reaction set in after the Deuteronomic reform rendered his task not only dangerous but futile. He would fly to the wilderness if he could. But an imperious urge partly inward partly outward drives him on. He is helpless before it.

Another source of conflict in the character of Jeremiah is his ardent patriotism confronted by the need of counselling non-resistance and surrender to the bitterly hated Babylonian tyrant.

In Baruch ben Nerijah we have a brilliant courtier of about the same age as Jeremiah. Baruch is one of the leaders of the court party who favor negotiations with Egypt. Being popular as well as able by reason of his convivial nature, convivial almost to the point

of profligacy, he is entrusted with a mission to the Egyptian court. In the course of that mission he learns to his disgust of the cynicism of the Egyptian Diplomatists and of the scheming of his own Jewish fellow courters to encompass the failure of his mission and his downfall. At heart of too fine a nature to be at home in the corrupt atmosphere of courts, he discovers in Jeremiah of whose activities he learns, an opportunity not only to turn against his confreres, but to be true to the higher promptings of his nature that he had long suppressed. He thereupon becomes a disciple of Jeremiah whom he follows to his dying day.

The play should be preceded by a prologue in heaven. The prologue would help to convey in dramatic fashion the fact that Jeremiah was the instrument of a will higher than his own. A voice summons the spirit of Jeremiah and acquaints him with the burden that is placed upon him. The spirit of Jeremiah protests, struggles to be freed from the task, but the voice is relentless.

Act I, Scene 1: In the royal palace of Jerusalem. News is being awaited from Egyptian court whether Baruch has repaired with the mission to obtain Egyptian reinforcements against Babylonian monarch who was preparing to invade Judea. Word arrives from Baruch that he failed. Some of his confreres accuse him of treachery and of having joined the band of pious fanatics headed by Jeremiah. The shouting of a mob is heard. They wanted to stone Jeremiah who was arrested and who is brought before the notables who want to learn from him directly about his activities. He holds forth about the corruption, idolatry and political intrigue. Baruch arrives toward the end of Jeremiah's harangue. Jeremiah openly denounces the plot by which those Jewish courtiers who made every effort to frustrate the diplomatic negotiations were loudest in accusing Baruch of treason. This throws the notables in confusion and determines Baruch to join Jeremiah.

This is as far as I have been able to think out the beginning of the play. I suggested that the concluding scenes should show Jeremiah in Egypt set upon by a mob of Jews (as in Ch. 44) and wounded fatally. Baruch who had managed to find Jeremiah after the latter had breathed his last declares his determination to carry on the work of Jeremiah with the faithful remnant in Babylon.

* * *

Monday, December 9, 1929

Jacob Grossman was the only one of the trio that work with me on Mondays who came this afternoon. I was not in a mood to sit down and work out a sermon with him for next Saturday. In the give and take of ideas, he does all the taking and nothing of giving. I therefore preferred to chat with him about things in general. It seems that the circular for the Rosenwald prize has made him think about the problem of Judaism, or perhaps called attention to the spiritual disintegration that goes on in his own community. He appears to be more frightened by the waning of interest in Judaism than I have ever known him to be before. Knowing that he would like to compete for the prize I was rather annoyed when he tried to pump me as to what I would suggest as a solution for the present ills in Jewish life and I evaded answering him. I merely said that it is impossible for me or any one else to suggest a satisfactory solution, because the very plausibility of any suggestion depends entirely upon the willingness of a group of men to carry it out. If such willingness were manifest there might be more than one valid suggestion.

He said that Joseph Marcus quoted Chaim Heller (who has been added to the faculty of the Yeshiva) as saying that Judaism is moribund.

I finished today the novel by W. B. Maxwell, The Man Who Pretended, which appeared recently. I make no claims to literary criticism, but it seems to me to mark a return to the psychological type of novel inaugurated by George Eliot. The theme is an interesting one but the story is highly artificial. The weakest link in the story is how the main character comes to marry and what he makes of his wife. No question but that the author hit upon a most significant psychological truth but it deserves a more artistic story to achieve the influence it deserves. The best parts of the book are the psychological analyses that abound in it, but these do not make it a high work of art.

I read the book not for entertainment or cultural growth, but to have material for a sermon topic suggested by the dual personality of the Jewish people as indicated by its two appelations, Jacob and Israel.

* * *

Tuesday, December 10, 1929

An interesting, if true, psychological observation emerged from a talk I just now had with Judith about her relation to Al Adelstone who has declared his love to her. Discussing her recent decision not to see Al so often I said to her, "What I couldn't understand was why her interest in Al has not led to her doing any creative work. I was under the impression that when a person is in love he is stimulated to write, paint, compose, etc. Instead I've noticed that she has shown even less of a tendency to do creative work than in previous years." Her reply which she hadn't thought of before was that the stimulation of creative effort is probably the effect that love has upon a man, but in the case of a woman the opposite is likely to be the case. The love which she is accorded leaves her passive. This remark of hers seems to fall in with the fact that the woman is by nature the passive principle of life. If she is creative in other fields of activity

besides those of begetting and bringing up children it is probably as a compensation or sublimation of a frustrated sex life. Maybe that is the reason women have not been in the van of the great arts.

I spent a good deal of time today looking through a number of prayers to be corporated into the Supplementary Prayer Book which I am planning. It occurred to me that almost all of the prayers by Orchard lend themselves into arrangements for responsive readings.

I wonder whether the language and ideas of these prayers exert any affect upon my mind. Abstractly speaking they ought to be refining and spiritualizing. They ought to free me from anxiety, render me patient and unselfish. Yet should anything go wrong at the very time I read them the old Adam in me breaks out with all his wonted fury. Of course I am ashamed of myself but that does not prevent me from being upset and in a temper.

Why should I have read "The Chronicles of a Gigolo" by Julian Swift, after having read all those prayers? I knew when I took up the book that it would only titillate the sex hunger. Of what earthly good all such literature is I cannot for the life of me make out. If I had the courage I would have come out boldly in favor of censorship. I do not deny that I would favor the prohibition of such books because of their harmful influence upon me. But I am no worse than millions of others nor even than those who would let the bars down entirely and forwn down upon the very suggestion of censorship. These very people who refuse to exercise any restraint in the description of sexual gratification do so on the ground that the mind should be aware of the realities of life. Yet these very people are the ones who bewail the fact that the numan being is too self-conscious or over-conscious. There are certainly many things which it is not good for the mind to be too conscious of or conscious of for too long a time. Except

when the sexual impulses should be aroused - and there are times when they should - it is best for the mind to shut out all sex suggestions. I think one of the most remarkable statements in the Midrash is that one in Canticles Rabba which compares the mind to a beaker fitted to the brim with oil into which watter is spilled; for every drop of water there comes out a drop of oil. So for every sex thought there is displaced a thought of Torah (in the most general sense of the term).

* * *

Sunday, December 15, 1929

The fact that our people are becoming totally estranged from the Bible preys on my mind. It presages the ultimate extinction of the Jewish consciousness. To counteract this growing estrangement I experimented at the services yesterday reading a number of passages from different parts of the Bible illustrating the attitude toward pride as the cardinal sin and the source of all remediable suffering. I seldom worked as hard and suffered as much in delivering a sermon as I did in the address or Bible lesson I gave from the pulpit yesterday, because I sensed the lack of interest on the part of the audience. I struck in their minds something analogous to an air pocket, and it was with the utmost difficulty that I kept myself going.

This together with the behavior of my children yesterday, which was totally negative from a Jewish and intellectual point of view, brought home to me the force of the following passages I came across in my reading:

"The tragic spectacle of humanity dragging itself along paths devoid of joy and without issue and yet with the urgency of the pursuit" (The Standard, Dec. 29, p. 106).

"The will to live (deprived of) an atmosphere of conviction on which it may find fresh and higher inspiration may still possess

energy to go on living but insufficient to overcome its pessimism. The steam becomes a swamp." (Civilization and Ethics, A. Schweitzer, p. 219.)

This evening there was a discussion meeting at the SAJ House. The discussion centered upon The Preface to Morals by Walter Lippman. Four of the members - Spielberg, London, A. Brand and Dr. Rubenstein - gave their impressions of the book. There were a few talks from the floor and then I spoke. My talk was well received.

What I can't understand is how a man could write a book of that kind without even mentioning Dr. Felix Adler or alluding to his movement. Does it mean that after more than a half century of effort Adler counts for so little that he is not even reckoned with in an attempt to solve the very problem to which he has devoted his entire life? Or that in the very act of preaching morality one can act so immoraly as to withold credit from those to whom it is due? After all how can one compare Lippman's journalese ethics with the profound and moving idealism of Adler? When men presumably high-minded can show themselves so unforgivably ignorant as to overlook or possibly so picayune as to snub a movement in line with their own alleged aims, what can we expect from worried, dull tired business men?

I described Lippman's laboring the point that traditional religion is no longer acceptable to the modern man as killing a corpse, an expression I got from the Talmudic p.227 .

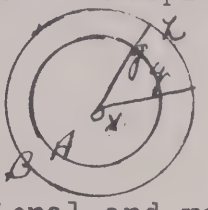
I was glad to hear Spielberg say to me "Why don't you take a year off and write a book like Lippman's?" It wouldn't be a bad idea to write a book entitled "A Preface to Religion." The thesis of the book would be that religion has served the threefold function of

1) helping man to transform his physical environment; 2) making him feel at home in the world and 3) furnishing the sanction to his qualitative conception of life. The first of these functions has become obsolete except in the domain of the mind where the transformation is the effect of the other two functions. The last two functions have to be translated into terminology of our modern conception of the universe. 1) To get man to feel at home in the world is to have him realize that the universe is a living, growing organism, striving to overcome the negative element of accident and that the world offers the conditions that make for personal security and growth. Human life occupies an infitesimal part of that organism yet it is not too small to embrace the fundamental laws of the universe just as the atom duplicates the composition and movement of the solar system. God is the name for that aspect of the cosmos which is inconsistent with "arrogance, greed, imperiousness and uncontrolled secual desire" in the human world, and which is consistent with intelligence, courage and good will (of the kind expressed in the will to elicit the best in others). 2) Religion as the sanction of the qualitative aspect of life would mean developing the implication of the esthetic aspect of the human world to overcome the devastating influence of the purely quantitative view of reality. This would involve developing the esthetic media to a point where they would represent or express not merely disparate bits of prettiness but emotions experienced through self identification with as much of the cosmos as the human mind can embrace within its grasp. Religion must become poetry, drama and the plastic arts which while exploring the lowest depths and the highest heights of the universe and of man never lose sight of the inherent meaning and worthwhileness of reality. The former of these functions should find expression in religion that is both individual and universal. ") The second should find expression in folk religion, every cultural unit creating its own esthetic media.

Tuesday, December 17, 1929

In the past religion was based upon the conception of God as an identifiable being. In the future religion will have to be based upon the conception of God as a particular attribute of Reality or of the Universe. From an intellectual standpoint there is an unbridgeable gap between Reality or the Universe as an attribute or creation of God and God as an attribute of the Universe. But from an emotional and volitional standpoint there is enough in common to justify the use of the term God and of the traditional manner of personal address to him in prayer.

Perhaps the following diagram will illustrate the pragmatic reasoning which justifies the use of the term God despite the altered cognitive content of that ~~xxxx~~ term.



Let A represent the circle of emotional and volitional implications of a God concept whose intellectual implications are equal to x. Let B represent the circle of emotional and volitional implications of a God concept whose intellectual implications are equal to radius y. (The justification for making them concentric is their being alike in their affirmative attitude toward life.) It then follows that arc h is parallel to and in proportion to the rest of one's emotional and volitional implications equivalent to arc g.

In traditional religion God is spoken of as the creator of the world. In modern religion God is the name for the creative principle in the universe. That creative principle, as far as human life is concerned is/~~xxxxxx~~ incompatible with arrogance, greed and uncontrolled sexual desire and is compatible only with intelligence, courage and good will. Emotionally and volitionally we get exactly the same type of practical and socially valuable results as could ever be obtained through the traditional idea of God as the creator of the world. Since, however,

from an esthetic point of view it is not feasible to speak of the creative principle except in the language of personification, we shall always find ourselves compelled to resort to the traditional content and formularies whenever we shall want to worship. This, of course, assumes that the tendency to worship is not determined or called forth by the assumption of human like personality in the object worshipped. First comes the tendency to worship, then the personification of the object worshipped. The creative principle in human life especially in the manifestations of intelligence, courage and good will can best becalled into play through that self-conscious act for which there can be no better name than worship.

The worth of man derives from the fact that he possesses the creative principle to a far greater degree than any other being. This is the reason for describing him as godlike or as being made in the image of God.

The question "What shall be the institutional medium or media through which religion shall function?" should be answered as follows: For the first of the two functions described on p. 227 each vocational group will have to evolve spiritual and ethical guidance. For the second of those functions each neighborhood or community group will have to develop the arts in the spirit described.

Last night I met for the first time this year a group of four picked students of the Seminary for the purpose of interesting them in the study of the conception of God. The students are Eisenstein, Zwelling, Boxer and Gelb. I am taking up with them at present Hocking's Meaning of God in Human Experience. They came prepared on the first three chapters of the book and made it possible for me to add my bit to the ideas advanced by Hocking in those chapters.

After we got through with the discussion of the book I spoke to the men about the fundamental problem of religion being at present that of bridging the gap between the traditional conception of God as an identifiable being and the modern conception of God as reality viewed from a particular point of view which leads to the same type of emotional and volitional results as the traditional idea of God at its best was meant to lead to.

Before I was aware we drifted into the discussion of the courses of the Seminary. That is to say I practically kept silent. It was the men who complained in the bitterest terms that they were not being trained for the problem they would have to encounter. They are fully aware of the rapidity with which the disintegration of Jewish life and religion is taking place. With two years ahead of them as students they already feel that there is no future to Judaism. How they, the best among the entire body of students, consent to submit to such soul torture as must accompany the realization that they are entering upon a calling which is doomed to futility is more than I can understand. As a student and during many intervals in the quarter of a century I have been in the ministry, I considered myself extremely fortunate in being engaged in a calling that held out unparalleled opportunities for growth and education of self and others. And here these men are disheartened already. According to what they say the Seminary is the chief contributor to their disheartenment. As one of them put it, "If they ever had a spark of spiritual hope and ambition it has been choked out by heaps and heaps of ashes."

Such despair in men so young and in themselves both able and promising was a challenge to me to urge them to exert themselves independently of what the Seminary does or fails to do for them, and to undertake of their own accord the study of the problem of Jewish life. I suggested that they make the questions stated in the leaflet

concerning the Rosenwald prize the basis of a six weeks intensive study during the summer. I appealed to them to stop whining and to get out of the beaten path of merely taking courses. Why should they not display some initiative in finding out for themselves and helping others to find out what the immediate needs of Jewish life are if it is to escape the doom which overhangs it at present?

* * *

Wednesday, December 18, 1929

Except for the momentary embarrassment which I experienced this morning when I gave a wrong interpretation to a midrashi text, and had to admit that I was wrong and that those who took issue with me were right, I enjoyed the sessions at the Seminary today. I am proud of the two ideas I hit upon in the homiletical rendering of the text. One is the idea that in the statement that God simultaneously calls the hosts of heaven by their different names there is adumbrated the notion of the one in the many. Likewise is the statement that the power of God was displayed when he simultaneously uttered all the ten commandments we have the foreshadowing of the notion that there is one moral impulse behind the various and varying moral laws. (Both Midrashic statements referred to are found in Sifré on p.231).

The other homiletical rendering had to do with the statement in Sifre 77 which reads . I rendered it as follows: Prayer to be valid presupposes the acceptance of the spiritual order of existence.

The first of the homiletic hours when I lecture on Jewish Religion had in it today a modicum of unpleasantness. As I got through the lecturing I found myself very much behind with the discussion of the problem of religion, so I said to the men "At this rate I'll never get through." The reply came back "Then give us mimeograph copies to

read over before we come to class." But this I could not possibly do. If some of the material I give in the class were to fall into the hands of any of my colleagues they would raise the roof off the Seminary. I couldn't tell that to the men. So here I am in a dilemma which would really be a serious one if the students really had the power to enferce their wishes.

I was compensated however for the unpleasantness I experienced during the first homiletics hour by the successful outcome of the subsequent hour. The sermon which was delivered by Labowitz was hopelessly boring. Every single sentence without exaggeration had in it the word ideal at least once and sometimes twice or three times. Eisenstein cleverly described the recurring sound of the word as a tom-tom to which remark I added, "But unlike O'Neill in Emperor Jones, the preacher left out the play." The reconstruction I suggested was so good that the class applauded.

But even as I worked out the reconstruction my heart ached in saying what I did. Taking as the text I pointed out that the name Israel stands for the ability to live down disillusionment. I applied this idea to our present plight in Palestine and pointed out how throughout the centuries the Jews never gave up their faith in the restoration of Palestine. Why should we succumb to disillusionment and despair now that we have met our first serious setback in the new type of endeavor to regain Palestine? When I said this I was speaking with only half my mind and half my heart.

* * *

Thursday, Dedember 19, 1929

The following is an instance of the incapacity of an untutored mind to observe and reason things out for itself. My

brother-in-law Baron has never failed to say his prayers and has never missed a service on Friday night. This means that he must have looked at and repeated the word thousands of times. Yet when he handed in to me the name of Harriet in Hebrew he spelled . That shows that in all the years that he recited it never occurred to him that the Sabbath was compared to a bride.

* * *

Friday, December 20, 1929

I was incapacitated for any serious study or writing the entire Wednesday evening and all day yesterday because I had to prepare the sermonette for my niece Harriet's wedding last night. Until recently the fact that I wasted an entire day on so trivial a thing would have enraged me and left me depressed for another few days. This time I have managed to take my mental limitation philosophically and as for the day wasted Isaid to myself "Suppose I took sick and had to stay in bed, would I have been better off?" Anyhow, the excellent manner in which I officiated and the happiness it afforded my folks is something of a compensation for the unpleasantness I experience every time I become conscious of my limited ability as a speaker and writer.

In his recent book "Do What You Will" Aldous Huxley says "One fact cannot be more of a fact than another. Our psychological experiences are all equally facts. There is nothing to choose between them." This is the philosophy of moral and spiritual anarchy. The trifling incident I have just recorded proves that if I want to live normally or happily I should not rate at equal value the following two facts 1) I have to waste a lot of time in preparing the least little speech and 2) it is better to waste time preparing a little speech than to waste more time and energy by whining about it. I must decide between these two facts as to which shall be truer for me. Nothing could therefore be further from the truth than the following gen-

eralization of Huxleys: No psychological experience is "truer" so far as we are concerned than any other.

I have been "evolving" pretty rapidly of late. Weeks have passed since I have not recited the traditional prayers weekday mornings; neither have I worn the Tephilin during all this time. Here am I writing on Friday night without experiencing any moral compunction to speak of. This evening I asked Judith to improvise some music on the piano and I enjoyed listening to her giving renditions of Mo'oz Zur and Adon Olam in the style of various great musicians. Where will this lead to? My reason urges me on to emancipate myself from the tyrranical bonds of traditional notions of prayer and Sabbath observance. But my moral sense upbraids me for being either a coward in not making known my change of views with regard to observances or a hypocrite in permitting people to entertain the impression that I still adhere to the traditional observances. I can advance enough reasons for letting well enough alone and not stirring up hornets' nests. Since nobody asks any questions of me, since no matter what I do is of little consequence to Jewish life, since all my being is sufficiently steeped in Jewishness without the need of submitting to an outworn system of taboos. And since this and since that I ought to have long passed the stage of inner conflicts. But it is not a question what I ought to have felt. The fact is that I am undergoing excrutiating mental torture in not being able to lead freely and openly the kind of life I should like to and that I know would be more beautiful and spiritual than even that which most people credit me with.

For a moment it occurred to me that I ought to pray to God to enable me to live openly as my conscience dictates to me, but then I realized that such a prayer would only be self-deception. The best kind of prayer in my case would be to plan seriously some way out

of the present impasse. My mind, when confronted with this problem, always reverts to the desirability of linking up with Stephen Wise and his Institute. But the dread of moving into an environment where the desire to escape Jewish life is far stronger than it is in my present environment checks all further dreams of joining Wise. Besides I would find it much more difficult to formulate a rationale for his kind of Jewishness than for my own with all its paradoxes and heart-burnings. The essential difficulty of my position as an upholder of Judaism is that the Jews themselves are getting to want it less and less, and I am reduced to the necessity of promoting spiritual values by means which are cumbrous, unintelligible and highly expensive. Suppose I were completely free to do as I liked, what would I do? Would I join John Haynes Holmes? Not by a long shot. If I am not mistaken he too is unhappy because he senses the futility of his endeavors. That sermon of his "What Shall I Preach On?" betrays an inner tragedy which I do not think even his tremendous literary output can make him forget. And no wonder, because even his experiment in making the religious organization non-sectarian and in the nature of a community church solves the problem. The reconstruction which the theoretic aspect of religion is undergoing must be reflected in a complete reconstruction of the organized expression of it. A few years ago I indicated in some of the lectures I gave at the SAJ that the organized expression of religion must follow the vocational organization of society. Each vocation must have its own religious institutions - religious places of meeting and religious spokesmen. On certain days of the year like Thanksgiving, New Year, etc. there might be inter-vocational meetings for prayer, song, music and drama. It is through meetings of that kind that religion would assume its folk character. In this scheme there is no room for churches or synagogues.

In the meantime I must stop writing (it is two o'clock in the morning) because I must get up in time to go to services and deliver a sermon on the subject "The Jewish People - A Study in Dual Personality" !!!

* * *

Saturday night, December 21, 1929

Walter B. Pitkin in his book on "The Psychology of Happiness" writes "I do say, without any qualifications whatsoever, that in the more highly civilized sections of the United States in this year 1929 all the external conditions required for happy living are present. The one remaining obstacle is psychological." Why is it that people who are so shallow minded and blind to the realities of life can write books and write them so well that their books have as great a vogue as popular novels? Could anything be more obvious than that the insecurity which prevails in our present economic system and which even in those make ends meet it begets a sense of anxiety and fear is the source of the unhappiness of the vast majority of people even in so rich a country as the United States? And if he were to probe a little deeper and analyze the reason for most of the unhappiness of the professional classes he would discover that it is due in most cases to their having to submit to all sort of compromises for fear of losing their livelihoods? Is the obstacle to happiness in their case psychological or economic? Of course if they have no refined sensibilities they are satisfied with the status quo, but if they have ideas and would like to try them out they must forego their ambition or starve. I do not have to go far to have this truth verified. If I were not deterred by the economic necessity of earning a livelihood I would surely do religious work of an entirely different character from that in which I am engaged at present.

Of course Pitkin might retort "The habit of requiring at

least $10,000 a year to live on is not an econmic but a psychological necessity. If you or your family would be satisfied to live on $3,000 a year you could be free to do what you liked." So the psychological factor does predominate in many more cases than I suspected.

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Sunday, December 22, 1929 (cont. from p. 223)

In the prologue include a reference to the tendency of Jeremiah to read the fate of his people in ordinary objects and happenings like the almond tree, the seething pot, the potter's wheel, etc. This tendency should be represented as a punishment for his trying to escape the duty of prophesying. The message with which he is entrusted becomes an obsession with him so that things are never seen in their natural relationships, but as symbols of his people's fate.

The first act should take place in the early years of the reign of Jehojakim.

The second act should open with Jeremiah in the pit. In the course of the action he is to be transferred to the guard house nearby. From the various people that come to him during that time we learn about the siege and its progress. The act closes with Chaldean soldiers bringing him the message of royal favor but Jeremiah prefers to join the Jewish prioners.

The characters that we meet in the second act- Pashur, Ebed-Melek, Hanamel, and (an imaginary character) Batyah whom Jeremiah loved and wanted to marry, and Zedekiah. The inability of Jeremiah to see the consistency of in his own prophecy. When Hananel comes Jeremiah goes through the transaction in the certainty that all will turn out well, yet when Hanamel asks him to marry Batya he refuses.

Zedekiah should be represented as coming incongnito to Jeremiah while the latter is in the guard house (the biblical account of this doesn't matter.) Hanamel and his daughter should visit Jeremiah before

Zedekiah comes to him. The famine in the city should be pictured as well as the mob hatred of Jeremiah depicted by having the mob break in the guard house just as he gets his portion of bread which they take away from him and for which they denounce him on the ground that he prayed to God to send all this suffering upon them, otherwise how is it that he had to eat when everybody else starved.

In the third act introduce Batya among the women that mob Jeremiah. She sides with him, with the result that she is attacked by them. When Jeremiah sees this he concludes that she must have been killed. This only adds to his welcoming the death which he himself a little while later meets at the hands of the mob. The other characters in this act are Azariah and Johanan and Baruch.

This evening the Teachers Institute honor group met at my house. I discussed with them Conservative Judaism. I described the United Synagogue as instituionalized chaos.

Judith made an excellent point when in the course of the conversation this evening she said that it is a mistake in the Jewish education of the children not to explain to them the difference between Judaism and Christianity. The principle of avoiding the discussion of Christian institutions like Christmas, etc. prevents the children from adjusting themselves properly to their environment. She deplored the fact that in spite of all that that has been done in the Jewish Center to inculcate a Hanukkah spirit in the children one mother sent her a bottle of perfume as a Christmas gift.

This led to the question of having people read books which take a negative attitude toward moral and spiritual values. She made another good point when she said that just such books can have a good influence, if after they are read they are discussed and the positive aspect of the moral and spiritual values emphasized.

Golub proceeded to organize the conference I suggested to him when I saw him in CJI camp during the summer (see p. 100). It is scheduled to take place Tuesday and Wednesday of this week. So far I haven't given to it even a passing thought. I suppose I shall have to open the conference with some remarks. Although it's 1:30 A.M. I want to outline some of the tasks to which the members of the conference should apply themselves.

The furthest our Jewish educators got in formulating a philosophy of Jewish life is that Jewish life in the Diaspora is both desirable and possible. No attempt however has been made to formulate just what kind of Jewish life is desirable and possible. The effect of this omission upon Jewish education has been that all the work on curriculum and content has been done in haphazard fashion, the principal consideration being what is likely to hold the interest of the child. We forget that as soon as the child feels the pressure of the social environment his interests are determined by the social environment. So long as the Jewish social environment will remain devoid of affirmative Jewish values the Jewish school will have no hold on the child. Jewish education must therefore concern itself with the formulation of affirmative Jewish values for the adult group before it undertakes to work out the content for the elementary Jewish school.

It is impossible to work out a satisfactory curriculum of Jewish education in this country unless we answer the following questions:

1) What is the actual history of the Jewish people?

2) What is the actual history of the Jewish religion?

3) If religion is to be treated as an indispensable element of Jewish life, what kind of religion shall it be, that based upon the revelational conception or that based upon the evolutionary conception?

4) To what extent, if any, shall the element of nationalism

be fostered in American Jewish life? What is to be the communal unit, the congregation or the Kehillah?

5) Shall the observances be regarded as "laws" or as folkways?

6) Is the knowledge of Hebrew indispensable to Jewish life? How much of it?

7) What esthetic media must be utilized to express Jewish life?

It will be interesting to note to what extent any of the reports of work done by the participants in the conference will imply a definite answer to any of the preceding questions. Assuming even that such an answer will be implicit in each individual contribution, the next questionsto be dealt with are those answers in conflict or in agreement with each other?

* * *

Tuesday, December 24, 1929, 12:30 at night

The conference called by Golub opened this morning at 11:30 at the SAJ rooms. The following were present: Benderly, Golub, Gamoran, Honor, Dinin, Soltes, Rabbi Pollack, Chipkin and Pearlman. After Golub explained how the conference came to be called he asked me to introduce the discussion. I based my remarks upon the above outline. I added the statement that Jewish education may be doing somewhat to orientalize the child but not to orient him. To confirm what I said about the failure to formulate a definite notion of nationalism I quoted the article by Dr. Morgenstern in the New Palestine number of December 20 which came this morning. In that article after giving a lengthy account of how much of nationalism and universalism played a part in Judaism of the past he concludes with the question "how shall we harmonize those two tendencies?" and adds ""What the final, complete solution of the problem may be time alone can tell." How is

it possible to construct any educational program whether it be for a Sunday school or for a rabbinical seminary without a clear conception of the way those two tendencies are to be harmonized? Being able to find an escape in a historical survey of a problem these men shirk the responsibility of solving it.

Benderly advanced his oft repreated objections to my demand for a clear formulation of aim. If such an aim is to be formulated it is for a man like myself to sit down and work it out. The men present are only technicians and administrators of education. They have neither the leisure nor qualifications for such a task. Besides all that educators have to strive for is to reenforce in the pupils the will to live as Jews. What form that will is to take is not the immediate problem. Hence what they should be concerned with is how to prejudice the Jewish child in favor of Judaism. Being a Jew is not a matter of reason at all. It is the drive of urge of life alone that counts. Communicate that to the child with regard to his being a Jew and you have done the utmost that can be expected of you. As for those customs and beliefs which have survived their usefulness, they will hang on for a while like bad debts which are kept on the books and which after a time are struck off.

He was answered very ably by Honor and Golub. I also replied. It is pitiable that B. should be so impervious to inoluctable reasoning. For a man who reads as much as he does to assert in cocksure fashion as he did that the form of a thing is a matter for consideration apart from the thing itself seems unbelievable. Yet when I recall what Soltes quoted Slominsky of the JIR said of Benderly I can understand how that type of mind is possible. Benderly is essentially a Levantine.

Benderly challenged me to explain why I was not successful in getting the Seminary graduates to accept my philosophy of Jewish life and why I didn't carry out the idea of a Zionist synagogue in

which only those who would be willing to live up to the program I propose would be eligible. Why do I waste my time with ignorant laymen who don't know what it is all about?

I answered his first question by reminding him of the organized forces of reaction I had to contend with as represented by the United Synagogue and the Seminary faculty. These hold over the heads of the graduates the Damocles sword of economic deprivation if they show a tendency to act in accordance with my interpretation of Judaism. I answered the second question by pointing out that if my object was to hold services and have a school and carry on other activities through which the program I suggested might be translated into practice I could work only with Jews of a particular neighborhood who could afford to establisn a synagogue. Incontrovertible as my reasoning and replies would be for the average person I am sure they just glided off Dr. B. like water off a duck's back.

In spite of it all I find him interesting and enjoy his talk. Speaking casually before the meeting opened about Wise's JIR he made clear to me why Wise prostitutes his powers by speaking in the most unsuitable places on the most unsuitable subjects and always keeping his name in the press. He needs all that publicity in order to get enough money for his JIR.

Another interesting remark of B's was what he had said to Wise and the JIR Faculty at one of their recent dinners. The teachers are/good cemetery guides. They make it their business to point out p.239 so and so, and so and so. While this function may have some value in giving the visitors to the cemetery a sense of humility and perhaps even of gratitude for the heritage left by those who lie buried there, it offers very little help in grappling with the real problems of life.

* * *

Thursday, December 26, 1929

The most interesting session was the one held at my house on Tuesday afternoon from 2:30 to 6:00. The discussion was based on Gamoran's paper in which he dealt with the question of teaching the God idea. In his opening remarks he referred to a questionnaire that was submitted some time ago to the members of the Jewish Teachers Association. Of the twenty-five to whom the questionnaire was submitted only two replied definitely that they would teach the traditional conception of God as creator and as exercising individual providence, five as an impersonal power or energy and fifteen as the personification or sublimated human consciousness of spiritual tendencies that manifest themselves in nature. About three said they don't know. In reply to the question concerning their belief in immortality, only six out of twenty-five gave an affirmative reply; 15 as definitely said they did not believe in it and 9 said they didn't know.

His practical suggestions were as follows: 1) every teacher should be expected to have some idea of God; 2) that idea may be the idea of a) a supernatural being omniescent, omnipotent, etc. or b) a personal being -- all just but not all powerful or c) an impersonal energy diredting toward worthwhile ends, or d) as a functioning concept signifying highest aspirations; 3) a teacher should not be expected to teach any but that conception which his conscience approves 4) the name of God should not be used too frequently. Conversation concerning God should be postponed until the child can understand. No religious instruction during the first five years.

The discussion which followed was on quite a high plane but it brought out the fact that the men lacked that depth of conviction or fervent spirituality which is essential to communicating to children the meaning of the divine aspect of reality. Even Gamoran who seems to have come nearest to an affirmative conception of God got no

no further than saying that God is a name for our highest social aspiration, and that it is the search for God that matters not the finding of him. He has arrived at a point in his thinking about God at which I was about ten years ago.

I was irritated by Dinin's persistent questioning of the need of the God idea in view of the fact that there is an increasing number of people who seem to get along without it. I did not show my irritation however.

I came out with the conception of God which I developed on p. 228. While it undoubtedly helps to clarify matters with regard to the views which we personally may adopt it does not bring us nearer one step to the solution of the question What is to be done in view of the situation we are facing today? What group of Jews would tolerate our teaching such advanced ideas of God as suggested either by Gamoran or myself? Gamoran is undoubtedly justified in witholding his paper from publication, because it would probably lead to his being made to resign from his position. What chance e.g. is there of anyone giving heed to such suggestion as I made about not using the Bible stories as a means of developing in the child an idea of God, but actual experience of the beauties and wonders of nature and the miracle of cooperation in human society?

Yesterday morning Sharfstein spoke on the problem of teaching the Torah. The main point that he made was that the texts used be of such a character as to arouse questions in the mind of the child as to the historicity of the miracles or other elements of difficulty. In the course of the discussion I made the following two points: 1) The development of Jewish education in modern times consists in the progressive division of subject matter (anologous to division of labor in the economic field). The teaching of the Hebrew language and its grammar was the first new category, then came the teaching of history,

after that religion and ethics and now there is the need of the concept of mythology to include all those stories in which God figures as the hero. This last category would enable us to place the narrative parts of the Torah and a large part of "The Former Prophets" in the category of mythology. In order, however, to meet the difficulty raised by the fact that in these stories God is the hero, whereas in non-Jewish mythology it is always some specific deity like Zeus or Wotan, I suggested that the hero of those stories when told in English be designated Elohim and he be described as the protecting spirit of the Jewish people.

In his opening remarks Sharfstein pointed out that there is noticeable at the present time a recrudescence of the traditional type of teaching in the Jewish schools. This appears in the rejection of the various preparatory texts that had hitherto been used in the teaching of Bible and Talmud. The tendency in the schools at present is to insist upon having the children begin their studies of both Torah and Talmud respectively directly in the original texts. The failure of the various methodologies proposed has undoubtedly contributed to the present insistence that the children get their Jewish knowledge in the same way as our forbears obtained theirs. Another factor which has contributed to this reaction is that the people who, as a result of fifteen or twenty years of drilling with them in more enlightened ideas about Jewish education, finally acquired more progressive notions are too old to function or have joined the "Reform" congregations and those who are now interested in Jewish education are new people with whom the process of enlightenment has to be begun anew. In the meantime the gap between the actual state of affairs and what we propose seems more unbridgeable than ever. We, therefore, concluded that to prevent our discussions from being purely academic we should have in mind the establishment of an experimental Jewish school where we would be free

to test out our ideas. If we would formulate our ideas in more definite shape we might succeed in interesting some group to provide the necessary means for such a school.

Yesterday afternoon Golub had but limited time in which to present his ideas on the teaching of Jewish history. His main point was that the element of interest and entertainment must not be permitted to eclipse the historical process.

But his paper and various remarks brought out in the course of the sessions accentuated the need of having Jewish education take into account that the Jewish environment which the child must be adjusted is not simply Jewish but one in which the Jewishness is assumed to be properly adjusted to the non-Jewish surroundings. In other words, Jewish-Christian relationships must play an important part in the education of the Jewish child.

We decided to organize ourselves as the Conference for Progressive Jewish Education. I suggested as a motto which should set forth our aim "Dedicated to the advancement of Jewish education from the standpointof Judaism as a modern spiritual civilization." Some of the men - Golub and Gamoran - objected to this mot to because they thought that civilization was not a happy term. I didn't press the point. We also agreed to get one of the four numbers of the periodical on Jewish education (which is a quarterly published by the National Council) taken over by our group. Dinin and I undertook to work out a paper on an experimental Jewish school.

On the whole the conference had the effect of getting all of us to think a little bit more clearly on the problem of Jewish education, though I doubt whether it has made us happier in our work. I for one have certainly been rendered much more restive. If I were through with my work on "Judaism as a Civilization" I would undoubtedly have netered once again into negotiations with Wise.

This evening Dr. Faitlowitch came with his hard luck story about his being left in the lurch after Adler had promised recently to organize a committee that would take charge of the funds for the Falashas. He wanted me to promise that I would raise a couple of hundred dollars among my friends. It hurt me to refuse him because I know that I would not succeed.

Incidentally he mentioned to me the two or three Negro-Jewish congregations in this city, concerning which he was approached by Miss Schlossberg, a pupil of mine in the last class that I had in the Training School for Jewish Social Workers. Judging by the influence I had on Miss Schlossberg he said that I would be a good man to head a missionary school in Palestine to convert the Arabs. He wants me to take an interest in proselyting the Negroes in this country. He spoke of a Rabbi Ford whose group is by now thoroughly Judaized and of a Bishop Mathew whose group not long ago was quite Christian but is now quite Jewish.

If the people of the SAJ were red-blooded Jews what an opportunity to do proselyting right here in this country! The first thing I would suggest to these Negroesis that they should Judaize their spirituals. This would enable us Jews to acquire a vast storehouse of esthetico-religious values in which we are so poor at the present time.

* * *

Sunday, December 29, 1929

Once in a while I manage to deliver a sermon in which I can without compromising myself voice the heartache that Judaism gives me. I succeeded in doing that yesterday in the Hanukkah sermon which was intended for the few delegates of the Menorah convention who came to the services. When I was asked a few weeks ago by the Menoran office to name the subject of my sermon I suggested "The Jewish Student and His Spiritual Opportunities" though I had the vaguest of ideas what

I might talk about that would at the same time have some connection with Hanukkah. It was only a few hours before the Sabbath that I came upon the following thought: There is an element of irony in our celebrating Hanukkah at a time when we are on the point of surrendering to Western civilization. Hanukkah commemorates our having come out successfully from the impact of Western civilization when it started its march of world conquest. Yet it was on the first day of Hanukkah that a Menorah debating team discussed the question "Resolved that the Jews are being absorbed by the rest of the population" and the affirmative side won. It seems as though even our festivals merely come to mock us.

Upon further reflection we are reminded that Hanukkah does not commemorate a decisive victory on the battlefield. It recalls the rededication of the Temple. The rededication marked the beginning of a long-drawn out campaign. But the campaign was made possible through the redeciation because a Temple cleansed of impurities and functioning served as the objective and rallying point that restored the morale to a disheartened and demoralized people. The value of having an objective is what Hanukkah emphasizes. After the sanctuary was destroyed the Jews had in the Torah an objective that made it possible for them to withstand the onset of Western civilization. ~~The~~ In recent years, however, with the waning of the belief in the supernatural origin of the Torah we seemed to be once again without an ideal to rally about, without an objective to live for. Fortunately such an ideal has emerged in the form of a new conviction, the conviction that any civilization which has a humanizing and spiritualizing effect upon its adherents has aright to exist alongside or in the midst of a more powerful civilization. The symbol of that conviction is a Jewish National Homeland. This is only the beginning of the campaign. It will be along time before the world will give up its attempt to boycott us Jews and our civilization.

From this point I dwelt upon the duties and opportunities of the Jewish collegestudents using the Bilu and Hadimah as examples of what Jewish students can do for their people.

When I preached on the First Day of Succot concerning the need of using religion as a means of fortifying ourselves against the insecurity and precariousness of modern life I little realized that I as well as the people I spoke to would soon have occasion to put their religion to the test. It was only two or three days after that the big crash in Wall Street took place. Some of my friends and relatives lost heavily. Brous who was about to be married to my niece Harriet Baron, lost about $300,000. Not having dealt on marging there is a possibility of my recovering some of the money thatwas invested for me. In the meantime the value of my investments shrank from about $85,000 to about $45,000. I had hoped that in the course of a few years by saving and investing in stocks that would rise in value I would save up sufficie tly to be able to give up all institutional connections and strike out boldly upon some program of spiritual reformation of Jewish life. Although that dream has now vanished I dare not complain. There are thousands of people who are in dire straits as a result of the crash and would consider themselves the happiest in the world if they were economically even half as well off as I am.

* * *

January 2, 1930

Lena and I were discussing the kind of man we should have liked Judith to marry. We spoke of one of the recent graduates of the Seminary who has a brilliant mind, fine personality and is very successful. She was explaining why she refrained from making any effort to interest him in Judith "Seeing how unhappy you are in the rabbinate I wouldn't want any of my children to marry a rabbi.

Suppose I had known how unhappy you would be that I would have married you?" As for myself, I would rather be unhappy as a rabbi than happy as a buyer, but of course "De gustitus, etc."

This reminds me of what Signer told me last Monday. A woman member of his congregation was describing to him what a clever child her boy of nine is. "The other day," she said, "my boy said 'I want to be a rabbi.'" Suprised at his getting such an idea into his head I asked him why he wanted to be a rabbi. He answered 'Why a rabbi makes more money than a business man.'" This woman did not realize how easy it was to reconstruct the scene at table with the paterfamilias discussing the effects of the Wall St. crash upon his business, and saying "Business is rotten. If things will go on this way I won't be able to hold my head up before my rabbi who is making his $6000 a year and is secure and with his salary."

These people who always allege that they don't need a rabbi for themselves but for their children get their greatest enjoyment in life when they figuratively make mincemeat out of their rabbi in the presence of their children.

* * *

Monday,
January 6, 1930

Last Friday night after supper I walked up to 17 West 129 St. to attend the services of a Negro Jewish congregation. I had arranged with Dr. Faitlowitch to meet him there. When I came to the above address I found a dingy private house. The windows of the parlor floor which were lit up had the Mogen-David. I opened the door of the room to which the windows belonged and found about ten women and five men, all colored. The men were seated on one side and the women on the other. At the front there sat four women who were white tunics over their clothes. I noted later that they constituted the choir. In front of these women upon a platform behind a reading desk I saw the

man sitting with his face to the people. On the reading desk there were nine candles, five white and four colored, two black and two red. Right near the door as one entered there was a blue national fund box standing on a little table.

When I entered the room I found that the services had not yet begun. As I took my seat I picked up the small pamphlet of hymns I found on one of the seats. The humn book had on it a picture of the man who called himself the Rabbi of the congregation. His name is Ford and the name of the congregation is Brith Abraham.

After a little while the man who sat on the platform and whom upon comparisson with the picture on the hymn pamphlet I identified as the Rabbi, opened the services with the singing of hymns. After that he continued with the regular Friday night services. The variations which were made in the service were quite interesting. Instead of the Hebrew the rabbi and congregation chanted the verses responsively in English. There was quite an extensive use of Hebrew in the subsequent prayers. The congregation apparently had no notion of what the Hebrew meant but they sang beautifully. The Rabbi who officiated is a music teacher and he led in the singing.

Toward the end of the services he gave an edifying talk to the congregation. He spoke very much in the vein of the Yeshiva graduates whose sermons are streaked with patches of modern vocabulary which do not harmonize with the rest of the content. He urged them to practice self-sacrifice in living the good life because it would not be long before God would appear and restore his people to Jerusalem where the Temple would be rebuilt and they would again offer sacrifices to Him. He mentioned something about Jerusalem being a center of culture and then referred to the Temple as the place whence that culture would come forth.

He announced the Sunday evening services and forum, and the rehearsal of the songs they were preparing for the radio program to be broadcast next month. The songs will be in Arabic, Hebrew and Yiddish. Incidentally they would also sing some of the good old Ethiopian songs. He referred to the latter with a gless that our type of Jews refer to their old home customs and songs.

After the services Faitlowitch introduced Mr. Ford to me. Inviting us to the Sunday forum he added, "Tonight I didn't speak prepared but for Sunday I prepare and there are questions and answers." It appears that there are about fifteen more men who belong to the group but who are prevented from attending the services on Friday night because they have to work or study. According to Faitlowitch they need some one who can act in the capacity of Hebrew teacher.

After the services Faitlowitch accompanied me to 100 St. and Central Park West. Somehow every time I get together with him I come away more religiously minded, and that despite the fact that he bores me with his insistence that I get funds for his work with the Falashas.

The sermon on Saturday morning dealt with the "Art of Parenthood." Having spent on it two half days and Friday until sundown, I begrudged it the additional time I should have given Friday night to digesting it fully in my mind. The result was that it lacked proper form and clean delivery. As a consequence the rest of the day and the greater part of the day following I had one of those ugly fits of depression that are a drain on my energy. I wish I knew how to prevent the oncoming of such moods. When they take hold of me I use all my available resources of reason and religion to combat them. After a day or two they let go of me, but I cannot tell to what I owe my release.

One of the contributing causes to the fits of depression is no doubt the failure to make any headway with my writings. Just now I am struggling with the problem of the place of religion in a Jewish civilization. The problem that I have been wrestling with since the summer. My inability to solve it is not altogether due to any inherent incapacity but to the intrinsic nature of the problem. It is a very serious question whether in any civilization of the future there can be given that place to religion which is at all comparable with the place occupied by it in the civilizations of the past. Religion no doubt owed its position of centrality in human life to the fact that it consisted of beliefs and practices sanctioned by supernatural revelation. My success in solving the problem I am working on depends upon my ability to prove that psychologically religion's position of centrality was not the effect of the belief in the supernatural origin of religion, but rather the cause of that belief. In other words, human nature demands that the type of ideas emotions and conduct which is associated with God or god or gods should hold a position of centrality in human life.

To demonstrate this fact I have to analyze that type of ideas etc and to show that they answer to some urgent demand of human nature. What is that demand? Perhaps the following which came to my mind today will supply the answer.

The human mind to operate normally and wholesomely has to assume that it is surrounded by entities which are more than what the senses indicate, and that the reality of the world as a whole is not capable of being perceived by the senses. The environment abounds in entities which are more than the sum of the perceptible parts of which they are constituted, and the world as a whole is more than the sum of its parts. Every human being necessarily reacts to every human being not merely as an automation but as possessing that plus which

makes each human being more than the sum of his constituent parts. This postulate of the human mind applied indiscriminately to his environment led to his belief in many spirits and gods, a belief which tried in a clumsy and crude way to express the fact that these objects in the environment were more than they seemed. When the human mind attained to the concept of world or universe, i.e. to a totality of the perceptible elements of the environment it simultaneously assumed that there is more to that totality than the sum of its parts. That plus is God. The wholesome operation of the human mind thus depends upon the assumption that the environment is not a chaos but a world or universe and that each constituent of the environment has the quality of organicity, i.e. the need of functioning as part of an organic whole.

That demanded assumption or that postulate of the human mind finds expression in thought, in emotion and in conduct. In thought it gives rise to various philosophical and metaphysical conceptions of the divine being; in feeling it gives rise to various formulations and esthetic creations expressive of the affirmative attitude to and acceptance of the world; in conduct it gives rise to moral conduct. In the past it was taken for granted that there can be but one true mode of expression of the religious postulate. It is this taking for granted that gave rise to the belief in the supernatural origin or revelation of the particular mode of expression practiced by a nation or church. But spiritual religion, which is based on the revelation of human nature and which recognizes the importance of diversity for the healthy development of human life, would maintain that the intellectual conception of God must be left to each individual to work out for himself. When we deal however with the expression in conduct and emotion we must naturally expect that there will be much in common among those who constitute the same cultural group or live by the same civilization.

Insofar as a moral system (including the social institutions based on it) is the outgrowth of the social life of a people or cultural group it represents that people or group acting in accordance with some uniformly accepted pattern of social conduct. Such a pattern (as is the case with every moral pattern of conduct) implies the organicity of each human being as members of a group, and therefore the plus of the group as a whole. This is the social functioning of religion. Likewise is the case with the emotional expression of the postulate of the human mind. Insofar as the constructive emotions find their chief outlet in esthetic forms they will naturally resort to such esthetic forms as are nearest at hand. Those forms are usually apt to be the ones which have already been employed for a similar purpose by the people or cultural group to which one belongs. Hence the most likely media for the emotional expression of the religious assumption of the mind are those of one's own civilization. This fact gives rise to each folk having its own esthetic media of religious worship.

Incidentally, it is possible to find further implications in the postulate referred to. It helps us define life, consciousness and personality. A living thing is an entity which is more than the sum of its parts. Life is the plus of such an entity. Consciousness (in actuality an intensification of life) is that plus viewed as striving to exist and enhance itself. Personality (a still further intensification of life) is that plus as it exists in a human being viewed as striving to exist and enhance itself.

The relation of each part to the organism to which it belongs gives rise to the concept "law of God," as may be deduced from the following:

Each part as part is torn between two tendencies on the one hand the centrifugal tendency to function as though it were independent

of its organism and were a whole within ~~ixxixfxxx~~ itself, and on the other hand the centrifetal tendency to be absorbed by the organism entirely/or completely subordinated to it. The law of life, of the universe as a whole and of each organism requires that each part shall be in a state of equilibrium between these two tendencies. This may be called the law of God, because it is the mode of functioning which makes it possible for every living entity in ~~the~~ universe and for the universe as a whole to hold together instead of either being ~~dixrax~~ disintegrated or reduced to an undiffrenciated atomic being.

Applying this law of God to social life and we can deduce that the ethical ideal should be development of the individual to the utmost together with the greatest amount of human integration and co-operation.

It ought to prove an interesting literary venture to demonstrate how the above formulation of the "law of God" is borne out by the various maladjustments that exist in human life.

While theremay be uniformity as to the pragmatic consequences of the religious postulate in conduct and emotion there is room for diversity of opinion as to the nature of the plus of the universe or God. How that nature is to be conceived will depend upon what we conceive to be the relation of God to the existence of evil or suffering in the world. I, for one, e.g. do not conceive God to be absolutely omnipotent and omniscient because such a conception would rule out the existence of chance. Reality minus chance would be as static as Spinoza believed it to be, i.e. as static as a geometric theorem. Instead of viewing the world "sub specie aeternitatis,"I view the world "sub specie totii" with the "totiim" as a living, evolving creative entity invading the domain of chance, but never conquering it since chance is negative infinity.

* * *

Tuesday, January 7, 1930

I believe that in the contrast between the Platonic and the Aristotelian approach to reality we may observe the contrast between the "organistic" or "holistic" and the abstract or scientific. Plato's ideas correspond to the integrated wholes, etc.

I have just read Magnes' ~~ex~~ plan (which is apparently Phillips' plan) to establish a permanent peace in Palestine. When I got through reading it I felt as if a heavy burden had been lifted off me. For the first time in all these months I breathe freely. At last I see the light. We Jews may yet succeed in establishing a cultural and spiritual center in Palestine without which all efforts to save Judaism would be entirely futile. Bravo Magnes!

I am feeling so elated about it that I've just cabled to him "Bravo Magnes."

Even from a stragic point Magnes' proposal is a timely one because it is very well calculated to break the hostile Arabic front which is bound to remain united so long as they can point to our demands being unreasonable. In the face of so just a demand as that outlined in Magnes' answer to his critics the Arab oppostion to Jewish immigration is sure to crumble.

The travail engendered by having to prepare a talk for the silver jubilee affair which the SAJ is arranging in my honor has had the effect of forcing me to formulate my life purpose. If it weren't for the fact that I am forced by the occasion to look at myself objectively in order to have something to say I would under no circumstances engage in this kind of introspection which borders very closely on priggishness.

Here is the general idea as I intend to develop it:

The story of my career is the story of the application to Jewish life and problems of a deep averson for fragmentariness and a fervid passion for wholeness or integrity. Thus when I began as an Orthodox rabbi I was emotionally devoted to tradition but intellectually I was a modern. This division in my being made me unhappy. I accepted the principalship of the Teachers Institute. That allowed me to reinterpret tradition in the light of modern thought. Then I became aware that the problem of education divorced from the problem of environment was fragmentary and insoluble. I therefore applied myself to the task of urging the instruction of a Jewish environment. This is how I became interested in the Center movement. But then I discovered that the attempt to construct an environment without a philosophy of Jewish life was again a fragmentary affair. The Center can not function as it should if it is based upon a wrong philosophy of Jewish life. This drove me to the need of formulating a program based upon the principle of the completenes s of Jewish life. Neither philanthropy alone nor worship alone nor ethical idealism alone nor Palestine alone nor Hebraic culture alone nor the past alone nor the present alone, etc. but all of these combined into one integrated unity in which each part is animated and informed by the life and the spirit of the whole Jewish people -- this is the meaning of Judaism as a civilization.

* * *

Wednesday, January 8, 1930

A tragedy such as that which occurred in the family -- the father of one of my nephews by marriage was killed in an accident -- has a crushing effect on me. It doesn't upset my theological views, because in my theology I do not consider God as the cause of tragic mishaps. They are chance and nothing more. I am just as irritated when I hear one referring to them as fate, as when I have them

as fate, as when I hear them ascribed to the inscrutable working of God's will. Yet I cannot assume the attitude of the stoic. My nerves are all exposed. How do men who command armies and who send thousands to their death or to what is worse a death in life, manage to exist? I wish I knew a way of cultivating hardness.

* * *

Friday, January 10, 1930

I went through yesterday the ordeal of officating at the funeral of Harry Bachrach's father's without experiencing any other regret than that I am unable to formulate my thoughts in the kind of clean and copious sentences that pour so readily forth from men like Fosdick and Holmes. But if I had confined myself to the liturgical selections and had not spoken about the deceased I would have had a great deal more to regret. The joy that my speaking afforded Lena, and the friendship that it expressed to Harry and the other mourners more than compensated for the sense of lack that every one of these ordeals makes me so painfully aware of.

When I take up a book of prayers like that of Orchard's or McComb's I feel as though I could go on praying for hours and hours (p.252) doesn't seem in the least absurd though of course extremely uneconomical.) Petitions like the following just fit my mood and needs: "Still every passion, rebuke every doubt, strengthen every element of good within me, that nothing may hinder the outflow of Thy life and power...Transform me by the breath of Thy regenerating power... Let me no longer be sad, downcast, despairing, vexed by remorse or depressed by my failures. Take from me my old self. Give me a new self, beautiful, vigorous and joyous."

How much I am in need of this new self is sufficiently attested by the contents of this journal. But it isn't altogether my own limi-

tations that worry me. To a far larger degree it is the apparent hopelessness of the Jewish situation which as something of a spiritual teacher and leader I am supposed and expected to improve. From the standpoint of that situation I feel "like a polar bear on an ice floe that is drifting into warmer zones as he watches with growling impotence the steady dwindling of his home.

At the session yesterday with Morowitz, Signer, Grossman I had quite a tussle with Grossman on account of the step I took in sending Magnes the cablegram of approval. I have never seen or heard Grossman quite so worked up about anything as I did about my attitude toware Magnes' peace proposal. Grossman apparently reflects the mass mind of the Zionists; I can therefore imagine how hated Magnes has made himself by the stand he has taken. If I ever had any doubt as to my taking sides with him on this issue it would have been dispelled by that filthy and vituperative femilliton that appeared in the Jewish Morning Journal yesterday about him. For I have found on the whole that the surest guide to knowing what stand to take in matters Jewish is to find out what the Jewish Morning Journal advises and do the opposite especially when it displays passion about any matter. I hope that for the good of Judaism that miserable and misleading sheet will soon go in the way of the Jewish Daily News.

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Saturday night, January 11, 1930

I myself who am all the time complaining that our Jewish leaders plunge into action without thinking out the consequences to which their action must lead have been guilty of that very sin. Not until I learned of Magnes' proposal did I realize how inconsistent I was in not wishing to see parliamentary rule established in Palestine. Not seeing any way of reconciling the establishment of a parliament with a

Jewish future in Palestine I was prepared to urge the continuance of the status quo despite the fact that in my heart of hearts I knew that there was no just ground for refusing the Palestine Arabs the right of self-government. When our life is threatened we are in no mood to pay attention to the niceties of right and wrong. The life of the Jewish people now hangs by a thread and that thread is Palestine. Is it a wonder that in our eagerness to secure it we forget the very principles of justice and fair play which we claim to be suffering for? With all that I do not condone the Zionist leaders or myself for so losing our heads as to stake the Jewish future upon the superiority of physical force. Fortunately for me, I had no occasion to commit myself openly to the Herzlian conception of a Judenstaat in Palestine. I must say that at no time was I fully satisfied with that policy of ignoring the Arabs. Whenever Weizmann would dilate upon the influx of Jews into the hinterland of Palestine I felt that he was merely substituting Jewish imperialism for the imperialism which has been the curse of humanity. But because I knew of no alternative plan compatible with a Jewish home in Palestine, I suppressed my scruples and shouted with the pack.

This explains why I now hail Magnes' action with such joy. In his suggestion that the question of immigration and of the two other factors necessary to the unchecked progress of Jewish life and culture in Palestine should be taken out of the jurisdiction of the Palestinian parliament. I can at xxxxx last see a feasible alternative to the policy of imperialism and force.

* * *

Monday, January 13, 1930

The sermon last Saturday morning was entitled "Man At His Best." I furbished up a sermon I had delivered eight years ago on the subject of forgiveness. The attendance was about 140 and the

came off quite successfully. Berman described it as a "pretty sermon," probably due to the fact that it dealt with a problem of personal life. He admitted that it has had the effect of changing his attitude toward a brother of his with whom he had not been on speaking terms for some time. Harry Liebovitz remarked that I should have delivered it at the Jubilee dinner to counteract the hard feelings which were otherwise bound to be the aftermath of the dinner on account of the discontent with the seating or speaking arrangements.

Sunday morning I took part in the meeting of the Special Committee on Teachers Institute. The only ones present besides myself and Dinin were Adler, Strook and Judge Lehman. Warburg and Unterberg were prevented from attending. The discussion dealt with the memorandum which I had submitted to the Committee. Of the recommendations contained in that memorandum a few do not involve additional expenditures. These were approved. The more important recommendations, however, could not be carried out without an increased budget. It was enough that those present realized that the work of the Institute to be carried on successfully required an endowment fund of two million dollars. In time that amount will probably be obtained.

The silver jubilee dinner which the SAJ gave last night in honor of my twenty-five years in the rabbinate was attended by 700 people. It was not the purpose of honoring me that suggested the dinner, but that of increasing the membership. Rosenblatt as chairman of the membership committee suggested that it would help matters if the dinner were arranged in my honor, and looking about for some reason to honor me he bethought himself of the fact that I had completed a quarter of a century in the rabbinate. Under these circumstances I did not think it right to invite any of the leading men in the community.

I felt that it would be exploiting these men for the purpose of getting members. Besides, I was a bit jealous for my own personality and message. If there were not sufficient to enlist people in the ranks of the SAJ I didn't want to resort to mesetricious means to get people to join the SAJ. Besides very few of these leading men, especially my colleagues in the Seminary, are entirely out of sympathy with my aims, and their presence would rob me of the opportunity to define those aims freely to the old and the prospective members.

On the other hand the amateurishness of the speakers whom we had to draw on from our membership body undoubtedly prevented the affair from attaining the high character it might have had if more experienced speakers had participated in the program. Fortunately I redeemed the occasion by delivering a talk which had speed, scope and substance to it. I succeeded in holding the people spellbound the entire thirty five minutes of my address. If I succeeded in overcoming the various annoyances caused by the speakers who preceded me and the tendency to self-consciousness it was due to the intrinsic appeal which the idea I developed had for me. The following is the outline of the talk:

Referring to Semel's indiscrete remark in telling the people that the main purpose for which the celebration took place was to increase the membership I said that it would not have occurred to me to remember that I had completed twenty five years of service in the rabbinate if it were not for the reminder of my friends of the SAJ. I am too busy worrying about the future to look back to the past. In my worry I occasionally become discouraged. My friends to encourage me to go on indicated their willingness to prove their loyalty by action. That action is to increase the membership.

For all of which I felt grateful to God the giver of life and the source of all that makes life worthwhile and grate-

ful to all who have helped to take advantage of the blessings and opportunities I enjoyed the last twenty-five years.

To what do I owe this honor? Not to popularity (I expect too much from those who work with me) but to friendship. "He is my friend who sees me as I might be, sees the standards which it is in me to live up to and by his relentlessly expectant eyes helps me to live up to them" (F. Adler). This standard to which my friends have gotten to expect me to live up to is that of advocating the spiritual and Jewish life as something organic and integrated with all of its parts inherent with each other.

The various stages in my career represent stages in my effort to live up to this ideal (see p. 25). The Jewish intellectuals, sentimentalists, and pragmatists all seize upon one aspect of Jewish life and mistake it for the whole of Jewish life. The story of the elephant and the blind men. Contact without vision is the cause of distortion of that with which we are in contact. It destroys the coherence with the other elements of the life of which the thing we are engaged in is but a part.

This is the case with religion, philanthropy, ethical idealism, nationalism, Hebraic and esthetic culture, all of which constitute Judaism. If we identify ourselves with any one of them as though it were the whole of Jewish life we render it incoherent with the totality of Jewish life. (All of this incidentally is the Gestalt theory applied to Judaism). I concluded by telling the story about Imber (see p. 1).

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Sunday, January 19, 1930

Yesterday and today I spent with Lena at Long Beach, For two days I threw off all cares and ambitions and lived a passive life. In the mornings I read Hebrew and tried to repeat in paraphrase ~~from~~

form what I read so as to acquire some fluency in the use of Hebrew in conversation and on the platform. (I thought I forgot all ambitions). In the afternoon I read Whitehead's new book Process and Reality. Only now and then would the thought of my impotence flash upon me. As I was trying to fall ~~six~~ asleep last night the thought that I am already in my forty-ninth year almost frightened me. I couldn't endure this kind of passive existence for any length of time. It would drive me mad. That is why I dread the summer vacations. Why am I condemned to this life of loneliness? Why are not men like Kallen or Waldo Frank or others of that type accessible to me?

I am again upset about the situation in Palestine. I thought that Magnes had the proper solution. But when I read what others who seem to know more about the situation have to say his plan appears impracticable. Why then was I so impulsive as to send him a cablegram approving his stand? It appears that the Palestine situation is a grand illustration of the futility if not of the danger of premature idealism. But how in the world is one to know when the conditions or human beings are ripe for their being dealt with humanely or ethically? Should not just treatment of human beings help to make them just? Yet experience proves that is not always the case. On the other hand, what ethical justification have we for urging the League of Nations to withold a parliament from the Palestinian population, especially if such a parliament is to be deprived of the right to pass on the prerequisites to the growth of the Jewish population in Palestine? To be sure even if such restrictions will be placed upon a Palestinian parliament the Jews will have their rights curtailed. Even now without a parliament they are not represented on the personnel of the government in accordance with their numbers. In Jerusalem where the Jews are sixty percent of the population the Mayor is an

Arab. In Haifa where there are as many Jews as Arabs they have only one sixth of the representation in the council.

I do not care how much I shall be charged with muddleheadedness and vacillation. I must speak the truth even if what I say be used against me. The doubts which plague me are not of my making, God knows that if I were sure that the Jewish people will survive nothing in the world would daunt or discourage me from striving for that which would place it in the vanguard of civilization. If at least a number of Jews had united on a program which possessed worthwhile political and spiritual ideals, ideals in conformity with Reason and Justice I would never say "die." But that is as likely as getting the Arab effendis to offer Palestine to the Jews. Hence I see nothing but darkness and chaos ahead. If I continue working and thinking, it is because I go on living and must do something with that life of mine. There is nothing else for me to do. I have a family to maintain. I have responsibilities. I am neither free to do as I would like, nor young enough to be able to do what I would like. If I had known in my 19th year what I know in my 49th I would certainly not have chosen the rabbinate as my calling. But I am almost certain that no matter what I would have chosen, ethical culture, law or business, I would have said exactly the same thing. The truth of the matter is that everybody muddles along, individuals and nations. It seems that the majority of the thinking portion of humanity have come to a pass when they find that there is so much that is wrong with the world, that it is hopeless to try to remedy it. The legacy of unreason, left us by the ancient civilizations together with the brutish passions which we all inherit from our pre-human ancestors is entirely too potent to be counteracted by all the devices of reason and grace.

When I get to this point in my pessimism I say to myself "Since no matter what you would do you would be unhappy, because you

find the world so out of joint, the only logical and sensible thing to do is to resign yourself to your present calling and do with it the best you can." Some one ought to invent a term for this kind of pessimism, the pessimism that advocates making the best out of a bad job.

Of course, if I were able to do work that has something of a permanent or creative character I would, undoubtedly, find sufficient reason for being happy in my present calling. "Why then," I ask, "have people like myself who have not the ability to do creative work been cursed with ambition or to use Whitehead's term - appetition? Why does all of education goad us on to reach out for what is way beyond our grasp? A far more important thing to abolish than capital is to abolish the whole system of honors and prizes by which those who are capable are not made any more capable and those who are incapable are made miserable because they deem themselves frustrated?

Wouldn't that be an interesting movement to launch? Not economic but capacity socialism, a movement to abolish all manner of distinctions. Why add to the injustice of nature which distributes capacities so unequally by accentuating the inequalities, by praising those who cannot help being gifted and capable and embittering the life of the mediocre ones by holding it against them that they are mentally crippled or tongue-tied?

Now that I have let off some steam, perhaps I can think normally. As I was reading Whitehead it occurred to me that I should like to try my hand at formulating a system of ethics based on the philosophy of organism.

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Saturday night, February 1, 1930

I have by no means gotten out of the state of depression I was in when I made my last entry in this journal./ If it isnt physical pain of some kind that puts me into the dumps it's the Weltschmerz that agitatesme and if it is not the Weltschmerz it's the Judenschmerz. A psychiatrist would probably probe beneath what I speak of as weltschmerz and discover some nervour or mental maladjustment. Even though he were right that wouldn't prove me wrong. The psychiatrist taking a scientific view of a situation must necessary abstract from it those phases he can speak about with some definiteness. He may be right as far as he goes, but he can never go far enough. I am in all truth and sincerity absolutely miserable at times over the evident incapacity of the human being to find a way to happiness and salvation. All I needed was to see tonight the play "Red Rust," written by two modern Russian playrights and produced in Russia to fall into a state of despair as to whether the human being will ever be able to order his life with any degree of success. Thoroughly dissatisfied with capitalist civilization I had been hoping that communism would point the way to a better world. The more I have been learning about what has been going on in Russia the more I have been disillusioned. One of the characters in the playmakes the remark that for the communists the world began Oct. 1917. Judging by the actions exhibited on the stage it that is obviously true, for on the whole they behave like our first human ancestors. The picture presented of the life in present day Russia is a picture of a people half of whom have gone mad and the other half savage. And the background of it all an idolatry that rivals the ancient worship of Moloch. The tomb of Levin in the Red Square symbolic of the idolatry which called for human sacrifices -- the sacrifice of feeling, the sacrifice of the individual, the worship of verbal formulas, the glorification by an act of specious sophistry of

man in his most inhuman aspect -- man in the mass. And all this travesty on human aspiration is the result of deliberate intent to bring the millenium.

I cannot afford to lose my faith in human nature, because then I would lose all faith in God, and the universe would fall as it were upon me and crush me. If I could find just three or four people with whom I come to an understanding about these grounds for despairing of God and man, and who would cooperate with me in some literary social or spiritual enterprise to help us live down this feeling of hopelessness I would cease this continual whining.

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Sunday, February 2, 1930

The number of human beings who are impervious to any influence or information that might prevent them from being like bulls in the china shop of civilization is legion. I just picked up e.g. the February number of the Atlantic Monthly and in it I glanced over an article entitled "A Tourist in Spite of Himself." It is nothing but the kind of an account of a young college girl might write in her diary of her first trip in the Near East. It is supposed to be a description of the author's experiences in Jerusalem. He dismisses the story of the Jewish effort to rebuild Palestine -- which he designated as a "Back to Jerusalem" movement -- in less than a page, and has not a word to say about the colonies. Tel Aviv, in fact, he doesn't seem to have the least idea of their existence. His report that the whole undertaking is a failure he bases upon the conversation with a young Jerusalem Jew who runs a little cigar store and who is trying to sell him a box of Coronas.

Here is a man who is evidently quite well read and travelled yet he knows so little about us Jews and what little he knows is so hopelessly distorted that he would have to be reborn to get his facts

straight. But it is not the existence of such a specimen that annoys and worries me, as that of the agencies that contribute to the maintenance of this state of affairs. It is evident from the article that his tour was directed by Cook's agency. It seems to be the studied policy of that agency to guide every tourist past all Jewish achievement and through the hotbeds of anti-Jewish hatred and prejudice. And of more sinister significance is the fact that a periodical like the Atlantic Monthly accepts such an article which has very little to recommend it even from a literary viewpoint and permits an anti-Semitic statement like the following: "What Jew is going to leave New York where there are a hundred million of us to prey upon - and only a handful of Scotch to be guarded against - for the sake of rebuilding a country in which the proponents of the plan would not themselves think for a moment of settling?" With such of malice, purblind prejudice and learned ignorance prevailing in the high places what chance is there of reason, truth and good will ever getting a hearing?

Wherever one turns one meets with the Great Boyg of Peer Gynt.

The reason I haven't kept up my writing in this journal for the last ten days is that I have found that it interferes with the work that I am doing on "the book." The chapter on spiritual Religion has given me a good deal of trouble and I am far from satisfied with its present form, but I can breathe a little bit more freely now that it is in shape for the lecture course I am giving at the Seminary. Having steeped myself in the question what to make of the God idea in the next stage of religious development, the God idea suggested itself as a subject for he sermon that I was to preach yesterday on ψ ק׳ which opens with an appropriate text. The subject was entitled "How do we know God?" I pointed out that since we have given up the idea that God is visible or audible or capable of being known by an unmistakable evidence of His

intervention, it is important to learn how we may know God through the use of the mind. Rejecting the method of ? inference as undependable I suggested the method of intuition. We can know God not by reasoning from effect to cause, but by contemplating mind itself. The significance of the marvels of nature attains its climax when we begin to appreciate the marvel of the mind which is experienced with a warmth of immediacy in the sense of personal unity. When in this experience of personal unity there is also borne in on us the unity of life and the world as a whole we have come face to face with God.

As a means of holding fast to this experience we have to resort to material analogies. The analogy which seems best suited for that purpose is the following: The vast expanse of ocean yields up an insignificant portion of its waters to the clouds. These are driven by the winds over the land. When they reach the mountains they precipitate into rain. The rain gathers in springs. Each spring begins to course down to the sea. They join and swell into streams and the streams that might otherwise lose themselves in the sands are enabled to continue their journey to the sea because they are joined by other streams and together they form into rivers. God may be likened to the sea, each human soul to the spring. The very earth which holds the spring and gives it form permits it to rejoin the sea. So does the physical environment provide the conditions for the soul's development. In this it is helped by the other selves or souls as is borne out by the circumstance that it is through interaction and cooperation with our fellowmen that we each develop our personality and come to know God.

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12 Midnight: I have just come from Mecca Temple where I listened to a three cornered debate on Capitalism, Socialism and Communism with Prof. Seligman, Brockway, (Labor member of Parliament) and Scott Nearing as the debaters. While there was nothing new in what they said, each

presented his case so lucidly that I obtained as good a bird's eye view of the three economic systems as I could have gotten by a week's reading. The very excellence of the case that Seligman made out for Capitalism convinced me that Capitalism was irredeemably bad. His straight points were that Capitalism is young and is evolving itself - improvement whereby the evils accompanying it shall be eliminated seemed to me sheer sophistry, and his advocacy of competition seemed to me patently mischievous. The impression I formed last night as a result of seeing "Red Rust" was confirmed.by Nearing's defense of Communism. Its doctrine of classwar and violent revolution is, in my opinion, a reversion to savagery. No human habit or institution that has any time served a useful function should be fought with violence, because the good that it has once done misleads people into believing that it still continues to benefit man. There is therefore room for being mistaken and where one is in the wrong because he does not know any better it is inhuman to use force against him. Honest mistakes fought with violence create a bitterness that makes one despair of the human race, and this is actually the effect which Communism is providing in the minds of the peaceful elements of humanity. The student in the play "Red Rust" who attempts suicide because he cannot bear the wrong and the cruelty of the system probably speaks the mind of the silent millions who are watching the experiment more truly than the vociferous leaders of the Third Internationale.

Incidentally, could anything have been more unjust and cruel in the play than that streak of anti-Semitism whereby the most despicable character of the play "Pimples" is depicted as a Jew? This is the thanks of the Communist movement for all that the Jews have done to supply the brains of the party when it needed brains most, for the sacrifices that they have brought to the party neither sparing their own kith and kin nor the Jewish people as a whole?

To what truth or faith is one to flee for refuge to escape the insane resentment which one must experience at the heartless and insensate hatred of these highly intellectual liberators of humanity wreaked upon the heads of the most wronged people in the world? The only escape is to take the long view of human evolution and to recognize that in the light of nature's workings which are too slow for man to perceive while they are in the process the human being is still more of a beast and a brute than an intelligent and spiritual being. In terms of geologic time man has just come off the trees and has learned to walk on his hind legs. Why then expect so much of him? Let us rather be grateful for the very discontent which we experience with our condition and see in that discontent the call of the divine and the promise of a day which is still far beneath the horizon.

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Monday, February 3, 1930

On Sunday, January 26 I was in Allentown where I delivered a lecture on Judaism as a Civilization.

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Sunday, February 9, 1930 (page 263 through page 270 is all written in Hebrew.)

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Sunday, March 23, 1930

I can't bear any longer the shackles which the resolve to write this diary in Hebrew has placed upon my thoughts. I am sufficiently inarticulate as it is; to add to the limitations of thought the limitations of an inadequate language inadequately mastered is to strangle my yearning for self-expression. I shall therefore resume writing this journal in English.

The sermon yesterday in the subject "God in the Image of Man" was one of the most successful I have delivered this year. The attendance was 191. There usually come five or six seminary students to the services. This time Magil was one of them. After the services he came over and congratulated me loudly, very much in the manner in which I congratulated Lipis and Eisenstein on the sermons that they had delivered recently in the class.

For the first time in my pulpit experience I forgot to take along all the cards that contained the outline of the sermon. I called over Lena and asked her to get them for me. Although I hardly had occasion to use the cards which I had forgotten to take along, yet not having them quite upset me for a while.

The best point which I brought out in the course of the sermon and which is not contained in the present outline was that the Bible cannot suffice as a means of giving our children a conception of God. Religious instruction that stops with what the Bible has to say about God leads either to fundamentalism or atheism.

This morning I slept late being too tired to get up. I did not feel like teaching all afternoon at the Institute, because I wanted to read on the subject I am working on (Judaism as a civilization). I read through the Quest of the Ages by A. Eustace Hayden recently published by Harpers.

While there is nothing startingly new in what he says he writes with a great deal of charm. I was very much disappointed, however, in his conclusion that it is up to the organized institutions of religion to become the instrument of the new humanist and scientific religion he advocates.

If I had my way I would give up everything with which I have hitherto been identified for the sake of preaching the only one legiti-

mate and promising instrument of the religion of the future, the League of Nations. The League has all the potentialities of becoming the kind of Universal Church which mankind is in need of at the present time, a Church that will seek to attain the age old quest of the good life by the only possible technique that is likely to help mankind secure it. What I have read of the achievements of the League and of the way it is dealing with many of the social evils that can be removed only by international action leads me to believe that ultimately its scope could be extended to deal with the world's economic problems and that it could become effective in putting an end to war. By dealing with the basic problems of human life in an international scale it will develop the method of attaining the ideal which the historic religions have always aspired to but never knew how to render actual.

I can already see in my mind's eye the concrete form that a League Church would assume. It would consist as the historic churches consist at present of groups of people that would meet periodically. The talks would give an account of the progress of the League, of what it ought to do to extend its usefulness. There would be hymns, readings and responses, expressive of the universal quest for the good life. Among those constituting these groups there would be nuclei of men and women who would make an intensive study of the activities and possibilities of the League, and increase the number of adherents to the League and its ideals.

With every meeting of the small group that has been discussing the Zionist statement which I have been helping to prepare I have become more and more convinced of the folly of Magnes' action.

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Tuesday, March 25, 1930 (Hebrew, p. 272)

On Thursday, March 20, the T.I. Faculty met to discuss the curriculum. The fact that Brogin gives a course in Pentateuch gave rise to the question whether Brogin was the one to give the students the interpretation of the Torah.

Wednesday, April 2, 1930 I stated frankly that I was aware of the difficulty of having the students apply my interpretation of the Torah to their work in the Talmud Torahs and that Mr. Brogin's point of view was more in accord with what the schools would permit our graduates to teach. (Sometimes I find writing a plain English sentence just as hard as though I were writing Hebrew.) I should therefore prefer to discontinue my courses in religion rather than have Mr. Brogin give up his courses on the Pentateuch. The present procedure probably confuses the minds of the students so that they don't know which of the traditional views they must accept and what they can let go. How I will ever get out of this awful mess is more than I can say. The confusion gets more confounded with the years.

Two seminary students came to see me recently -- Frank and Th. Gordon. Frank is a Chatanooga young man who was sent by his father to the Yeshiba of Chicago. While at Chicago he attended and completed the college course at the University. Recently he married and came to the Seminary. He made a good impression on the Faculty and was admitted last February without much ado. In my conversation with him I was very much disillusioned about his ability and personality. He brought an outline of a sermon he contemplated giving in R. Goldman's synagogue one of the Pesach days. The outline indicated that he was not only devoid of ideas and failed to appreciate the need of ideas. Likewise his personality showed up as being extremely weak. He seemed to be under the dominance of his father who did not want him

to attend the seminary because of its heretical tendencies. I told him plainly that he ought to emancipate himself from his father's domination. The first step was for him to support himself and not be dependent upon his father.

When I spoke to Dr. Finkelstein about him, I was confirmed in my disillusionment. Finkelstein who was largely responsible for our admitting Frank without too close a scrutiny also voiced his disappointment in him.

The other seminary man that came to see me was Gordon. He is the son of the physician of Minneapolis who has done so much to build up a nationalist Hebraic spirit among a considerable number of Jews there. It seems that Wise and Louis I. Newman are trying to draw him into the JIR. His own views on Judaism are much more liberal than those for which the seminary is known, and he finds the environment spiritually oppressive. He came to see me at Finkelstein's suggestion and to consult me with regard to the advisability of transferring himself either to Cincinnatti or the JIR. My reply to him consisted in the development of the idea that the difference between the Jewishness of the Seminary and that of the other two rabbinical institutions was like the difference between breathing foul air and trying to breathe in a vacuum.

Finkelstein is after me that I should work with the Committee on Law. At first I tried to put him off with excuses about my being unwell (which is true to a large extent), but after a while I explained to him that in my opinion the Committee was of too heterogeneous a character ever to arrive at anything like a unanimous opinion about any issue. I could not cooperate with men like Drob or even Greenstone. Secondly I could not sanction the legalistic attitude in questions of ritual and therefore if I am to cooperate with the Committee

it would have to confine itself in matters of law only to civil and domestic problems. To my surprise he showed himself willing to meet me more than half way. He too found it impossible to get along with Drob. He said that Drob was ready to resign and that his resignation would be accepted. Moreover, he would have all matters of ritual transferred to Dr. Ginzberg for decision.

* * *

Thursday, April 3, 1930

There is nothing like having to preach for getting oneself to do the right thing. This week I received a letter from a Dr. Leikin who signed himself "Formerly Chief Rabbi of Kasan Volga region in Russia and professor of the University of Kasan." In the letter he asked me to grant him an hour or two. Having these days but few hours during which I feel well enough to do intensive work, I was loath to give him any time. It so happens, however, that I am now working on a sermon on "Manners" or Derek Evez. I simply couldn't go on with the work so long as I felt guilty of a breach of manners in not replying to Dr. Leikin's letter. I therefore called him up and made an appointment with him for this evening.

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Friday, April 4, 1930

I have had to give up the subject of "Manners" because I couldn't master enough enthusiasm to preach on it. This is the first time this year that I have the subject ~~xx~~ after having worked on it for some time. Nevertheless I am not sorry for the time that I spent on it. For one thing I am glad that I was impelled by the mere contemplation of the subject to do the decent thing of inviting Dr. Leikin to see me. His is one of the most derelict Jewish lives with which the shores of the modern world are strewn after the successive storms of war and revolution. He was a Yeshiba student in his youth; got

got his S'mika from the "Minsker Gadol" at eighteen, qualified for the position of government rabbi, married a wealthy girl who brough him $100,000 rubel dowry. His career was shattered by the happenings in Russia and he is now in this country, a man in the fifties, looking for a means of livelihood.

He was led to expect by those who told him of me that I would be sympathetic toward his views. He calls himself Orthodox, but is no more Orthodox than I am, except that he is so situated that he has to be more timid than I am and watch his step more than I do. He brought with him a number of sermons in Hebrew, concerning which he asked my advice whether it would pay to have them translated and published in English. I found the sermons of the conventional nationalistic type interwoven with ingenious interpretations of rabbinic dicta. They would make very poor reading in English. My advice to him was that if he wanted to publish them he should leave them in Hebrew.

The Sidrah of this Sabbath being Wayckra I wanted to speak on the traditional attitude toward sacrifices. One of the loosest of loose ends in Jewish ideology is the matter of the sacrificial cult. They have eliminated every reference to it in the prayer book as being obsolete and beyond all desire of recovery or even remembrance.

When we come to non-reformists we note three distinct attitudes. 1) That of the traditional type who to all intents live mentally in the fifth or sixth century. Rabbi Kook has instituted an academy for the study of sacrificial laws. 2) That of the Orthodox who pray in Hebrew for the restoration of sacrifices, but don't lose any sleep over the fact that they won't be called upon in the near future to resume the practice. 3) That of the Conservatives who are annoyed when you ask them whether they really want to

see sacrifices restored and grudgingly answer If you don't like them I'll print a special edition of the prayer book for you with the text changed from that of a petition for the restoration of sacrifices you will merely be mentioning them as having existed once upon a time. Of these three attitudes the conservative is the most contemptible. It is contemptible because of it is non-committal and cowardly. It belongs to the unfortunate policy that has grown up in Jewish life of evading all matters about which there is a difference of opinion. Those who have instituted this policy have contributed a good deal to the growing indifference to Jewish religious questions. If you keep on evading those questions concerning which there is a difference of opinion it won't be long before those questions will become an object of indifference. Important issues are thus permitted to die from starvation and they are not even given a decent funeral but are allowed to clutter the highways of life and emit far from fragrant smells. This is the case with the question of the sacrificial cult.

Let me therefore try to clarify the issue by stating just what is the traditional conception of the sacrificial cult and by asking ourselves the question whether the choice is between subscribing to the traditional attitude or subscring in toto to the attitude of the Reformists who would eliminate all reference to the cult completely because they can see no earthly or spiritual value to it.

The traditional attitude is properly described in the article on sacrifices in Hastings Encyc. of Religion and Ethics (I refer to the part of the article on Jewish Sacrifices written by Gaster. He seems to belong to the kind of scholars who are great in small things and small in great things. D. Hoffman, Luzzatto and a host of others belong to this group.) The points that Gaster makes are as follows: 1. "The destruction of the Temple in Jerusalem wrought a profound change in the religious life of the Jews" by bringing with the cessation of sacrifices the entire divine service to a standstill.

"But divine ordinances cannot be abrogated. They are merely temporarily suspended until the time comes when they are again to be enacted.

The main point in the article is that traditional Judaism has not been content with mere prayer for the restoration of the cult. It has found it necessary to devise substitutes so does it miss the institution of sacrifices. These substitutes are 1) prayer, 2) study of Torah, 3) fasting, 4) charity.

Would complete elimination as advocated by the Reformists be an anti-Jewish act? 1) They point to the prophets as having been violently opposed to the sacrivicial cult. The fact, however, is that the prophets, not even the few who distinctly condemned the cult as practiced in their day, can be taken to mean that they objected to the cult as such. 2) They point to Maimonides and Ibn Ezra. But Maimonides and Ibn Ezra merely accepted alien philosophic assumptions without clearly analyzing the assumptions or syntheizing them with Judaism. They spoke in two voices, a natural and a falsetto.

The guiding principle is the fact that the Jews were passionately desirous of the restoration and insisted upon finding substitutes. This should lead to the question Why were the Jews unable to surrender the sacrifical cult? The answer is that they were anxious to give expression to their awareness of God's presence not only by word but by gesture and outward action. There is a profound psychological justification for wanting to do something in order to feel more intensively the presence of God. It is the most effective as a means of experiencing the reality of God.

We have to forego of course all desire of the restoration of the sacrificial cult but we should find some other tangible means of achieving the sense of God's presence. The substitute should be one of action. Already in ancient times Judaism discovered that the

ordinary meal can be assimilated to the rite of sacrifice. The dietary laws surrounding the meal, the washing of the hands, the benedictions are intended to make of the meal a sacrament, a means of sensing the reality of God. In our occidental life where meals call up hotels, cafeterias and quick luncheons, where food is meant to be merely chewed and swallowed but not to grow poetic or spiritual about this interpretation of the meal as a sacrament sounds bizarre. Yet with a little effort of thought and will we can get back into the god-conscious frame of mind of the traditional Jew. To achieve that experience is to conserve the most worth while contribution of traditional Judaism.

* * *

Sunday, April 6, 1930

The foregoing sermon went across, despite the fact that there were about thirty or forty women who belonged to the Bar Mizvah party of Ab. Turrell. These women haven't the slightest conception of the meaning or value of a service. They are noisy and vulgar. The presenceof this kind of a crowd always upsets me. But somehow I managed to overcome my disgust and annoyance and threw myself into the sermon with a good deal of gusto. Probably the fact that the thought had occurred to me only the day before so that it had not lost any of its pungency contributed to my being able to forget myself in what I had to say. Anyhow, it was quite a thrilling experience to have succeeded with a theme so unpromising before an audience that seemed even less promising.

At the meeting of the group that have been discussing the present Zionist situation which took place last night at the home of the Rosensohn's we discussed different plans of organizing a protest meeting against the report of the Inquiry Commission. After three hours of discussion we came to the conclusion that a meeting of representatives

of various Jewish organizations should be called together and at that meeting resolutions of protest should be issued. The meeting should be called by the Jewish congress. For a long time we tried to avoid asking the Congress to call such a meeting, because we reckoned with Kallen's statement that in England they wouldn't pay attention to anything coming from the Congress because they knew that the Congress was a bluff. But we finally realized there was no other agency that could get up such a meeting in the short time at our disposal.

With every meeting of this group that I have attended it has become ever clearer to me that the trouble with the Zionist movement is that it has done nothing to open the eyes of our people to the fact that they must either insist upon the right to build a homeland in Palestine as an inalienable right or be beaten in the moral no less than in the physical contest with the Arabs. Of course the Christians will refuse to recognize this right of ours. For that matter, Christians deny us the right to live. Our very aspiration to return to Palestine is a challenge to Christianity. If we can't reenter Palestine as a matter of right then all our claims for of the good that we do to the natives with our settlement there is beside the mark.

I received from the Seminary students a copy of the outlines of the lectures given by Marx, Hoschander and Davidson. The outlines were worked out by the students themselves on the basis of the notes they had taken in class. I am astounded at the heretical views on the Bible in the courses given by Hoschander. Yet he has always passed off as a strictly Orthodox Jew. It was on that account that Adler recommended his appointment to the Faculty much to the displeasure of the members of the Faculty. What, of course, enables Hoschander to pass off as Orthodox is the fact that in his mode of life he is a scrupulous observer of the Mizvot. This dualism is eating into the vitals of our spirituality

and makes hypocrites of us all.

* * *

Wednesday, April 9, 1930

Poole, Rosensohn and I met Wise in his study Monday morning at 10:00 to present to him on behalf of the group that has been meeting Saturday the suggestion to have the Congress organize the meeting of protest against the report of the Inquiry Commission. As I recall on a similar occasion Wise discoursed on Weizmann's unwillingness or inability to make use of popular sentiment in order to bring pressure to bear either on the English Government or on the non-Zionists. "Apart from Weizmann's constitutional disinclination to ruffle the Government, said Wise, the mere fact that he was indebted to the Government for having immortalized him placed him in a delicate position whenever there was need for making demands or protesting against its action. Yet if he had been wise he couldhave exploited the Jewish Congress and Wise by having it act as the mouthpiece of popular demand or protest. Wise had offered him that opportunity, but he rejected it. The habit of autocracy having been intensified by fourteen years of presidency of the Zionist Organization has rendered Weizmann unable to take advice or help from anyone."

Wise proceeded at once to take action and yesterday morning at 9:00 a meeting took place at his office of the leaders of the Congress together with the three of the Saturday night group that had brought the suggestion to Wise. Present were S.S. Wise, Deutsch, Richards, Carl Schuman, Israel Thurman, James Wise, S. Tullin, Rosensohn, Pool and I. Wise had drafted a telegram which he had intended to send to Weizmann to the effect that we were resolved to mobilize Jewish opinion in protest etc and that the same ought to be done in other countries. The purpose in sending the telegram was that it

serve as a gesture of deference to his authority, but as nothing more since the understanding was that we would proceed with the arrangements despite Weizmann's objection. Moreover the protest was to be forwarded directly to MacDonald. I approved of neither attitude. I advised that no telegram be sent and that the statement of protest be sent to the Agency. I felt that if we wanted the English Government to live up to the mandate we ought to do likewise and recognize the Agency as our authority and not go over its head. Fortunately I was supported by Israel Thurman and with that the meeting concluded.

At the sermon session last Monday -- attended by Leon B. Horwitz, Signer, Jacob Grossman and Mink I suggested that the sermon for Pesah emphasize for our life as Jews the significance of the international recognition of our Jewish nationhood. Jacob Grossman at first objected to this theme on the ground that it would not lead to any specific action on the part of the hearers. It did not take me much effort to squelch Grossman. But the case was different with Hurwitz's objection which touched the very heart of the matter. He balked at the idea itself. For him it meant calling up the spectre of hyphenism. He said he was too much of an American to approve of dual allegiance. This necessitated my pointing out to them that in surrendering Jewish nationhood they were furthering the spiritual suicide of American Jewry, and to meet their objections Jewish nationhood by making clear that nation is not synonimous with state but with culture and that the Covenant of the League being based upon the cultural conception of nationhood recognizes the right of double or hyphenated nationhood and 3) that Jewish nationhood cannot in America be expected to occupy in the life of the Jew a position co-ordinate with American nationhood.

It apparently dawned upon the men how little they knew of so vital a problem as that of Jewish nationhood and they were very grateful to me for having opened their eyes. This led to my taking them to task for not reading and studying this and similar problems. In reply I heard from them a story of the rabbinate that not only silenced me, but filled me with despair as to the Jewish future in America. If they knew little of the theory of Judaism I seem to know little of the shocking realities of Jewish life. I had never realized how little of spiritual motivation enters into the organization of the synagogue. Our people seem to affiliate with the synagogue chiefly for social and economic ends and they want to exploit the rabbi in enabling them to attain those ends. The banker, the lawyer, the physician, the manufacturer, each wants to get concrete value out of his association with the synagogue. The Jewishness and religion which the synagogue might yield are of secondary if not of tertiary import. A lawyer, e.g. finds it to his advantage to be a shul president if he has any judicial aspirations. A banker expects to get accounts for his bank from his fellow members, otherwise he resigns his membership. Since the synagogue is not in a position to offer enough economic and social rewards to its affiliates it has to be bolstered up by outside clubs and organizations. The rabbi must belong to the Kiwanis in order to make members for his congregation. Thus is the synagogue merely another social club to which Jews belong because it pays them from the standpoint of economic advantage and social climbing. Since the rabbi is seldom utilized for educational and spiritual ends he lacks all motive to grow intellectually or spiritually. On tope of that, his position is never secure. A change in the economic status of a few members for the better or for worse deprives the congregation of their membership. If for the better they join a richer congregation or can get along without the patronage of the old congregatipn; if for the worse they are naturally too poor to

pay the dues. A change in the administration usually brings to the front people who wish to assert their authority by getting into the rabbinic office an appointee who would be beholden to them. So that no matter what happens the rabbi is always the victim. Such a state of affairs is not calculated to elicit from him genuine devotion to his calling and is bound to react fatally upon the spiritual life of our people.

At the meeting of the SAJ Board on Monday night Mrs. Klein expressed her disappointment at the attitude I took in my sermon of last Saturday toward the matter of Kashrut. She said she had expected that under my leadership the SAJ would effect changes in Jewish life that were in keeping with modernism, and here I come to urge Kashrut. Wherein are we any different from an old time Orthodox congregation? I said that I considered the change in outlook on Judaism as sufficient to differentiate us from the Orthodox, and that I would be prepared to urge specific changes in our mode of Jewish life -- such as the abrogation of the second day holiday, the introduction of instrumental music into the service, and the publication of a prayer book -- if the membership of the SAJ had displayed an active interest in Judaism. By an active interest I meant an increasing measure of attendance at services on the part of the men and women, an enlarged enrollment of children and better attendance at the Hebrew school, etc. Incidentally I suggested that next year I would like to meet biweekly with fathers and mothers to discuss with them the specific problems arising out of their efforts to give their children a moral and Jewish upbringing.

The course in Homiletics this year has been to me an extremely exciting one due to the fact that I have been dealing with the fundamental problem of religion, and today's session was one of a

number this year that stimulated the men to ask of me some very pointed questions. After explaining the method of reinterpretation whereby it would be possible to give new outlets to traditional ideas and practices the men began demanding that I give them specific directions as to the observance of Kashrut, Sabbath, etc. My reply was that I did not consider it proper to lecture in Homiletics but that I would meet their demand in an unofficial capacity. So far I gave some specific directions only with regard to the Sabbath. I hope to do so before long with other institutions of Jewish life.

I was never so impressed as I was this time with the need of coming down to details. General principles don't seem to matter any more. People want specific directions.

Just now a young woman, a Miss Ackerman, came to ask me to officiate at her wedding. I am very loath to officiate at functions and I therefore try to turn down requests from outsiders, especially from those who are not identified with Jewish religious life. The very first thing this Miss Ackerman said to me was "I know a number of rabbis, but you are the only one for whom I have any respect." This hurt me to the quick, although I did not show it. I only remarked gently "What you said about my being different from other rabbis sounds so much like what Goyim say about a Jew they happen to like." In the course of the conversation she justified her statement by saying that she knows three rabbis quite well, all of the Reform wing, and elderly men with well established reputations, who not only do not believe in God, but in the imperative character of idealism. I distinctly asked her whether she meant that they failed to live up to the ideals they preached or that they did not even believe in the ideals themselves, and she reaffirmed that the latter was the case. If that is true, the sooner American Judaism will disappear, the better.

* * *

Thursday, May 1, 1930

I had hoped to complete this volume of the journal within a year after the day I started it. As I got to this part I ordered a new book in which I had expected to begin to make my entries within a week. It seems to be my fate or weakness to be forever frustrated and not to have even the least of my purposes realized. But I shall not permit myself to be conquered by my fate or weakness. I shall fight it my weakness with all my might. I shall grit my teeth and clench my fists with all the determination that is within me not to allow my past mistakes and neglects to keep me down. My failure to carry out the resolve to finish this volume by the middle of April has stood in the way of my resuming the task of writing this journal. It has been discouraging me and proving to me that I am too weak willed to bring anything to a finish. It has been summoning up other tasks to present themselves to me as more urgent than this futile recording of insignificant experiences. But I simply will not yield to the inertia of failure and frustration and plod on though I sweat blood.

Since I last wrote in this journal I have delivered six prepared addresses. On Sunday, Passover April 13 "The New Redemption," Monday, April 14th "The Appeal of the Seder", Tuesday, April 15 at the conference called by the Jewish Congress to protest against the Shaw Report (Inquiry Commission), Saturday, April 19 "Israel's Love Song," Sunday, April 20 "The Communist Challenge to Religion," Sunday, April 27 at the Commodore Hotel under the auspices of the SAJ, "Marriage," The preparation for these addresses and the five or six hours a week of Arabic (including the one hour lesson) represent the sum of my intellectual achievement during the last three weeks. I do not count the work at the Seminary and at the School for Jewish social workers. While I have to spend some time in preparing for the lectures in both places the mental residue is not sufficient to satisfy me. I was almost in-

duced by Sam Cohen to speak on the Function of the Synagogue next Sunday at the convention of the United Synagogue. After spending an entire afternoon together with Leon B. Hurwitz, Grossman and Signer on the outlines I found that I would have to adjust the substance of the addresses to the temper of people like Cyrus Adler. This would necessitate a kind of castration which I am in no mood to perform. I therefore begged off.

The SAJ sermons and addresses were uniformly successful. The Sunday audiences which were larger than those on the other days stimulated my delivery. Anticipating larger audiences on Sundays I reserved for those days the sermons which lent themselves to the grand manner. On the seventh day of Passover over thirty of the SAJ people came to pay me their respects. Thus outwardly everything went off well this year. I was spared the mental agony that I had gone through the year before, when the question of my continuing with the SAJ had been raked up once again, and everybody was unhappy. This time I suffered in secret, Lena being the only one who knew of the sense of futility and despair of a Jewish future in this country, a feeling that bore down upon me with the force of a tidal wave. The immediate cause of the feeling of hopelessness which took a hold of me this time was an outbreak of rebelliousness on the part of Selma against our forbidding her to take a test given by the college because the test was to take place on a Saturday morning. I have been trying to impress upon the children that they should reserve the Friday night and the Sabbath morning for their life as Jews. Only in case they would have to miss an opportunity that might affect their career should they make an exception. The test in question was of no such importance and I therefore insisted upon Selma refraining from taking it. But the thought of having to combat at every step all manner of obstacles and difficulties in the way of leading a Jewish life, and the inability to succeed with my own children in developing in them sufficient desire

to lead a Jewish life had a very depressing effect on me, which has not yet worn off, although it is more than three weeks since I was upset on that account.

What I read up on the question of marriage had a peculiar effect on me. It is as though I were in business and were meeting with little success. In the courses of my bitter complainings I suddenly realized that the whole country is passing through a financial panic. Likewise I found myself unable to attach much importance to the disintegration of Jewish life, for a book like Bertrand Russell's Marriage and Morals made me apprehensive of the future of the spiritual life as a whole. What is one to try to save fist? Jewish civilization or civilization in general? Now hat with the invention of contraceptives it has become a case of p.285 . What is to prevent mankind from destroying itself in an orgy of lust? Being placed as I am in a position of spiritual leadership I must do what a colonel does when he leads a forlorn hope. Like him I have to mesmerise myself and my people into believing that all will turn out well in the end. It seems that the only hope lies in a successful self-hypnosis. This is what I did in my talk on marriage. I persuaded myself that the present revolt against marriage is the inevitable concomitant of the emergence of individual personality. In time the individual personality will achieve and formulate the moral law by which it will abide not because of fear and outward constraint, but through the exercise of moral self-determination. If this is true then God has been revealing Himself gradually and slowly ever since Kant hit upon the idea of moral autonomy. But is it true?....Well, there is no choice left but to make it true by believing it to be true.

Only yesterday as I was explaining to the class in Homiletics the substance of Lazarus' Ethics the true significance of the principle that the moral law is ultimate and underivable flashed suddenly upon my mind. I seemed to hear in that affirmation of the moral law the plea of the human spirit not to be assimilated with the sub-human, the insistence upon the human differentia as being real and unresolvable despite our inability to prove it such by means of logic. I have a hunch that if we can get to the bottom of the human differentia we shall find an anchorage that will enable the frail bark of religion and morality to withstand the raging storms of doubt and challenge. Life will acquire meaning once again and order will emerge out of the chaos of conflicting philosophies and social panaceas.

* * *

Saturday night, May 3, 1930

On Thursday night April 24 as I was taking a walk with Lena on W. 110 Street and Central Park I felt the onset of my annual affliction, the so-called rose fever. Although I had been taking inoculations regularly since the beginning of March I have not escaped being a victim of this annual plague. My nose kept on running incessantly and in addition I had a headache combined with neuralgic pains in my eyes. I had to miss teaching the classes at the Institute on Sunday afternoon, April 27th in order to have some strength for the talk on marriage that I had been scheduled to give in the evening.

All in all I am in very low spirits these days, although I manage not to show it. The main cause is the hiatus in my writing, and the dissatisfaction with what I have so far written. When I think of all that could have been said on the subjects I am dealing with by one who is able to express himself adequately I could burst into tears. After all that I have been working on the subject I should have been able to depict vividly the centripetal and centrifugal forces in Jewish life.

All that I have succeeded in doing has been to give a labored and rather abstract delineation of the principal disintegrating forces. Likewise in the discussion of religion, which necessarily takes me far afield, there is lacking that dynamic style which is necessary to place the entire system of Jewish ceremonial on a religio-esthetic level. Last year I had gotten pretty far with the discussion of the aesthetic approach to the problem of religion -- but somehow I failed to clinch the matter. Another one having all the idea material that I had accumulated would have been able to get out a respectably sized book on the subject. I am like a woman who constantly miscarries. Is it a wonder that I am green with envy when I see some of my younger colleagues spreading themselves out in numerous learned periodicals? My reason, of course, tells me that in giving way to such envy I am a darn fool, without a sense of humor and a self-centered careerist to boot. But those who know the agony of a frustrated will to create can appreciate how much I suffer.

Only this evening I came across in the Hapoel Hazair (Tel Aviv April 11) an article entitled p.286 in which the writer takes exactly the same attitude toward ceremonial observances that I take when I speak of the religio-esthetic approach. On the one hand I rejoice to see that this approach is spontaneously being evolved in Palestine among a group whose background is supposed to be radically different from that of those I work with. The Poalei-Zion group is probably the most promising element not only in Palestine Jewry but in world Jewry, from the standpoint of the spiritual development of Judaism. From all indication they represent the element fittest to survive in the modern environment as Jews. My place should have really been Palestine and with them. But my circumstances are such as to render such an eventuality almost inconceivable. It is bad enough to be born ahead of one's time, but it is much worse to be contemporaneous with

with those who could welcome and rejoice in what one has to contribute, but who is kept away from them by the tyranny of circumstances. Hence while I rejoice to find that idea like those which have become part of my very being are being arrived at by Palestinian Jews, I grieve at the prospect of having to nourish these ideas in solitude here in America where they cannot strike root. Logically there is no reason why Jews brought up in this country should not be able to respond to the religio-poetic appeal of the Mizvot, but factually or perhaps also psychologically the mechanistic-jazz success spirit of the American environment militates against the appreciation of such an appeal. It is the old story always when you deal with the American Jew -- either the ceremony is got to have some theurgic or magical potency or it is a waste of time to bother with it. Such a thing as poetry in action, in gesture, he cannot understand. There is only one kind of poetry he knows about: that which is expressed in verse and printed in books.

* * *

Tuesday, May 6, 1930

I am practically relieved of the hay fever thanks, probably, to the incoulations I have been getting.

The subject I want to discuss at the Conference of Jewish Educators which is scheduled to take place toward the end of June is the teaching of religion. The following are some of the points I want to drive home:

1. We must conceive of Jewish religion as having a history which has been determined by the fortunes of the civilization of which it was a part.

2. We must conceive religion neither from a denominational nor revelational aspect but as derived from human nature consisting of ideas and attitudes which are universally acceptable. The Jewishness

is to consist in the cultural content by which these ideas and attitudes are to be articulated.

3. a) We must not regard the teaching of Bible and Aggadah as teaching religion.

b) The ceremonies are practical religion - but without setting in religious

4. The problem is how to prepare the child for what ~~xx~~ may be termed cosmic attitudes, that poetic appreciation of life which is essentially what religion is, ~~and~~ how to utilize the Jewish ceremonies, history as a means.

* * *

Thursday, May 8, 1930

Last night I hit upon what seems to me an excellent idea that might serve as an ariadnes' thread to guide one in the argument of the book on Judaism as a civilization. It is the idea that our desire to remain Jews is waning. The first chapter sets forth the causes for this decline. The next four chapters, the programs which are expected to check this decline and the reasons why these programs fail to supply the necessary motive and direction to the desire to remain Jews. After that I make the point that we should take the case of those Jews in whom the desire to remain Jews is still alive, not because they happen to be Orthodox but for other reasons. By analyzing their reasons we find that Judaism is to them a ~~xxxxxx~~ civilization thus presenting itself to them in a way which motivates their desire to remain Jews. The next thing to do is to develop the implications of this motivation and to formulate directions whereby the purpose implied might be most surely and effectively achieved.

When I came upon the foregoing I was happy to the point of elation. I took a three mile walk last night. I felt as though I walked on air. After that I spent some time incorporating the idea

into the text of the book. As soon as I was through the feeling of depression returned and was reenforced by a conversation I had this afternoon with Ira Eisenstein. He drew a gloomy picture of the prospects awaiting the graduates of the Seminary, in view of the limited number of available pulpits, the overproduction of rabbis and the inaction of the Seminary which has permitted the JIR to preempt every opening in sight.

I could not help giving vent to my feelings and to charge Adler with being the main cause of the predicament in which our graduates are finding themselves. Instead of eliciting from the men powers of thought or activity Adler has perhaps unwittingly done more to repress their spontaneity and innermost yearnings than any person or body of persons in this country. Many of these men have escaped the clutches of their fanatical parents, but they are helpless under the paralyzing spell which Adler has cast upon all the younger people who come within the purview of his religious authority. He represents all the forces making for inhibition that have been stored up by ~~Morris~~ MORAIS Schechter, Schiff and ~~Ginx~~ Ginzberg. It seems to me that the Seminary is doomed to permanent inefficiency, because the tradition he will leave behind will be taken up by those who are at present basking in the sunshine of his influence.

I have felt today the effects of the hay-fever, obstruction in the nasal cavity, occasional yellow discharge and general tiredness.

Lena's being unwell and staying in bed also contributed to my depressed state of mind.

* * *

Wednesday, May 14, 1930

I spoke to Ira Eisenstein last Monday about the position of executive director at the SAJ which would be open because of Perlman's expected resignation. I told Eisenstein that if he will prove successful next year I shall recommend him for the p osition of associate rabbi the year after, and after two years' stay I shall recommend him for the position of assistant rabbi. The salary he is to get next year is $3000.

It appears that he will accept the offer. This makes me extremely happy because I have a feeling that he will help me to enlarge the SAJ and in time take it over entirely and have it function in the spirit of Judaism as a modern spiritual civilization.

* * *

Monday, May 19, 1930

The outcome of the few meetings of the group that Mrs. Adlerblum called into being was to give the American Jewish Congress another opportunity to make itself heard. The American Jewish Congress seems to be an organization that exists for the purpose of giving Richards a salary and Wise a chance to attack the Schiff crowd. In a discussion at one of the meetings the question came up what immediate action should be taken to offset the effect of the Report of the Palestine Commission Inquiry. We began by talking big and ended up with the decision to ask the American Jewish Congress to call together a conference which shall formulate a statement of protest to be submitted to Weizmann for presentation to the British Government. The members of the group met several times with Wise, Deutsch and Richards and finally had Tulin and Rosensohn work out a statement which was hammered into shape in the course of two or three sittings. In the meantime Warburg who was at the time in Germany was apprised of a protest meeting being arranged by the American Jewish Congress. He thereupon sent a cable to his secretary asking him to stop the meeting. A copy of Warburg's cable was forwarded to Deutsch

(the president of the Congress) Wise and myself.

As far as I can see the statement that was sent to Weizmann was treated as little more than a literary exercise in English.

Last Saturday night the group met again at Tullin's rooms, 36 W. 59 St. Very few were present. Tullin spoke in a very pessimistic vein about the present situation. Brody tried to offset the effect of Tullin's words, but I could not help feeling that Tullin had the better of the argument. The withdrawal on the part of the British government of the 3000 permits that had been issued to the Jewish Agency for immigrants to Palestine is a knockout blow to the Zionist movement, and in keeping with England's reputation as "Perfidious Albion." It is a foregone conclusion that Simpson who has been sent by the colonial Department to report on immigration and land buying in Palestine will render a report that will practically put a halt to Zionist effort in Palestine. Tullin read from the Near East and Palestine magazine statements indicating how the government in Palestine is reforming the abuses of the taxation system which has been inherited from the Turkish regime in such a way that the Arabs will have to pay infinitely less taxes than they paid hitherto and the bulk of the burden will be placed upon the Jews. These efforts of the British to obstruct and hinder Jewish colonization must in the end break the Jewish spirit. What is to be done about it?

I am beginning to realize what a tragic mistake American Zionists have made in repudiating Brandeis. I must admit that I too have blundered insofar as I did not go through with my effort to free the Zionist movement two years ago of the Lipsky regime which has become a sort of incribus of which the movement seems to be unable to rid itself. Even if Lipsky had been as efficient and able as he is genuinely devoted to the cause of Zionism he ought to have been relieved of the presidency and given a pension for the rest of his life in recognition of the services he has rendered. How is it that the

Zionists haven't been fed up with Lipsky? He certainly has done nothing to enhance the organization or to prove his effectiveness with our non-Zionist partners of the Jewish Agency. As for the British Government which would be impressed if the Organization were headed by a man like Brandeis, Lipsky is a mere cipher.

What Brandeis would have meant to the Zionist movement was brought out by Tullin in the course of the discussion. He mentioned the fact that two years ago before the Pittsburgh convention when the British Ambassador Howard got wind of the contemplated change in the Zionist administration and the possible coming of Brandeis into power, Brandeis was invited by the Ambassador to state his wishes with regard to Palestine, and told that those wishes would be conveyed to the Government in London. Then came the Pittsburgh convention. Brandeis has not been invited since then to give his views. This shows how well the British Government keeps itself informed as to what is going on in the Zionist circles in this country and how much significance it attaches to Brandeis provided he is entrusted with Zionist leadership.

Tullin, Rosensohn and Brody dilated upon some of Brandeis' traits. One is his fanatical regard for truth and for the sanctity of a pledge. Whenever he pledges a contribution which involves payment over an extended period he at once draws up a codicil in his will to make sure that in case he dies the contribution pledged will be paid from his estate. Another trait is his inordinate respect for the legal traditions of England, a respect that prevents him from recognizing the fact that England is apt to betray us Jews if such betrayal will fall in with her political schemes. Tullin correctly pointed out that Brandeis' mistake consists in failing to note that the apparent glory of England's legal tradition is due to the omission from the reckoning of the element of time. The Star Chamber which was noted for the worst forms of corruption ever perpetrated under the guise of justice functioned for 200 years before it was suppressed.

Tullin also dilated on Weizmann as the very antipode of Brandeis, as a man who possesses a great deal of personal charm which he knows to exploit with women he needs to help him achieve his purposes, as one who still thinks in terms of early nineteenth century political terms and who hasnot the least conceptions of the economic realities basic to the entire problem of Jewish settlement in Palestine. In this connection Warburg came in for a word portrayal by Tullin. Warburg's weakness is rubbing elbows with the titled great. (I know from a reliable source of the eagerness he displayed at the time Allenby was in this country to have Allenby manouvered into being driven with him in his car.) Weizmann knowing this weakness of Warburg's played upon it in order to get him interested in the Jewish Agency. And this is how he managed the affair. Mrs. Dugdole the niece of the late Lord Balfor is a neurotic -- due largely (according to Tullin) to her husband being unable to satisfy her sexually -- whom Weizmann has charmed into Zionism. She has an intimate friend in Marchioness of Creive. Accordingly when Warburg comes to London Weizmann arranges to invite Lady Dugdale, Marquise and Marchioness of Creive and seats Warburg among them. From that day on Warburg was committed to the Jewish Agency.

I believe there is a great deal of truth in Tulin's characterization of Weizamann's appraisal of people and politics as based upon a theory which might be designated as"diplomatic determinism." I remember, for example, Weizamann's explanation to me of Rosenwald's antagonism to the Zionist movement. According to Weizamann Rosenwald's attitude to Zionism stems from the fact that when Rosenwald visited Palestine Baron Edmund de Rotschild happened to have also visited it. The Jews of Palestine naturally were busy with the Baron, and hardly paid any attention to Rosenwald. Because of this neglect Rosenwald has come to hate everything that has to do with Palestine. Although I do not know Rosenwald personally yet I have my doubts whether his anti-Zionism can be accounted

for in so simple a fashion. After all when one is so assimilationist at heart as Rosenwald is I cannot see how he could be other than an anti-Zionist. I know that if I had wanted that the Jewish people should disappear I would have made it my business to oppose vehemently the costly wasteful and heartbreaking effort to rebuild Palestine with all the world, and especially the native Arabs so determined to defeat our undertaking. The mere fact that it costs at least five times as much to settle a Jewish family in Palestine as it does in Russia would be enough to condemn the attempt to colonize Palestine. Add to that the circumstance that every added cow the Jews acquire in Palestine strengthens the Jewish consciousness in the Diaspora, and you have all the reason in the world, if you are a convinced assimilationist, for wishing to see Zionism a failure.

After the protracted discussion at the meeting of the Saturday night group the following two steps were decided upon: 1) That I should ask Lipsky to see to it that an American industrial and agricultural expert be sent to check up Simpson on his findings. He should get into touch with Weizmann an the importance of having such expert or experts at any cost. Brody had begged Brandeis to get some American lawyer of note to sit in on the hearings of the Commission of Inquiry, but Brandeis had too much faith in the justice of British legal procedure to see any need for an American observer. 2) That in case nothing comes this Thursday of the negotiations being carried on between a committee of the Zionist Organization and Brandeis I consider the advisability of calling together a group like the Peace Committee of two years ago and see what can be done to have Brandeis assume the leadership of the Zionist Organization.

Last night I attended a banquet in honor of Israel Davidson's sixtieth birthday and twenty-five years of service at the Seminary. On the whole the affair was well conducted and justice done to Davidson's contribution to Jewish learning. The only feature that annoyed me was the continual rabbi-baiting which most of the speakers, including even some of the rabbinical speakers, indulged in.

Although I asked the Board to relieve me of the task of preaching on the Sabbaths between Passover and Shabuoth I somehow could not refrain from sermonizing altogether. A week ago last Sabbath the attendance was about 100. I developed the idea that holiness represents that element of superhuman without which the true , the good and the beautiful have no meaning. Primitive man in trying to express his recognition of the superhuman identified it with the personified form of the physical energies that function in the environment. Holiness was to him essentially the principle of touch-me-not lest you be shocked to death by too close contact with the mysterious power I generate. We think of holiness differently now because the superhuman that enters into personal relation with man is regarded by us as being not as personalixed physical energies but as the power that makes for life goodness, righteousness, beauty and order. The change in our idea of holiness should be as little reason for our denizing the reality of holiness as the changes in our conceptions of education or justice should be a reason for questioning their reality or value.

Last Saturday the attendance was about 125. I read and interpreted selections from the fourth of the Chapters of the Fathers.

Today I delivered a talk at the closing annual luncheon of the Women's group of the SAJ. The luncheon took place at the Central Park Casino. I was in good form and made an excellent impression . That I can talk so glibly at a time when my heart is heavy with

anxiety and foreboding about the outcome of the present crisis in Palestine is no more to be wondered at than that the life of many a comedian who makes his audiences roar with laughter is one of unrelieved tragedy.

* * *

Tuesday, May 20, 1930

I forgot to include in Tulin's encomium of Brandeis his reference to the fact that recently when Premier Macdonald was in this country Hoover, at the suggestion of a small committee of which Tulin was a member, told Macdonald that he ought to get in touch with Brandeis with regard to the Zionist situation. Macdonald acted on Hoover's suggestion and invited Brandeis to tea at the British embassy at Washington.

I am glad I kept my promise to attend to the matter of asking Lipsky to cable to Weizmann that an American expert of note accompany Sir Simpson when the latter will be in Palestine to gather information for the report he has been commissioned to make on immigration and land purchase. Lipsky stopped over on his way to his office and I told him what I wanted to see him about. He promised to cable to London that it was advisable to have an expert sent by us to accompany Simpson during his stay in Palestine.

Lipsky too did not wax enthusiastic about Felix M. Warburg. One cannot be long in Warburg's company without feeling that he is the typical "Hofjude" transferred to America.

"You can imagine how hard it is for me to address Zionist meetings at this time. If I were an old fashioned believer I could say to them God will straighten it all out. But being what I am what can I say?"

This is what Lipsky said to me this morning as we were discussing the

English Government's recent action in cancelling the immigration permits. I certainly can imagine what goes on in poor Lipsky's mind. His lot is even worse than mine. He has all his eggs in one basket. With the stoppage of settlement in Palestine there is nothing left for him to do. I can almost see how he struggles to find a foothole in the awful mire. What he said about general immigration still going on indicated to me that he is whistling hard to keep up his courage.

Wise asked me this morning to come to see him. I found him on his back suffering from neuritis. He wanted to talk over with me the plan he had discussed with Goldman concerning a realignment in Jewish life along modern religio-national lines. Wise seems to be driven by the same urge as I have been the last fifteen years to reconstruct the Jewish consciousness so that it might survive in the coming centuries. When he read off the names of the men evidently suggested to him by Goldman as eligible for a conference to bring about the realignment of very few remained after a process of sifting. I suggested that it is better to have a conference consisting of laymen as well as rabbis and have only such as are capable of molding public opinion than of rabbis only most of whom exercise no intellectual influence.

In the course of the conversation Wise expressed his disappointment in Goldman who, according to him, is being ruined by his success.

For my present state of mind with reference to Palestine and its repercussion upon Judaism throughout the world there is considerable solace in the words of the Sifre " p. 295 ."

* * *

Saturday night, May 24, 1930, 2:30 in the morning

Last Thursday I met Rabbi Metz coming out of the SAJ House. As I was conversing with him it occurred to me that he might be the right man to assist me with the courses in Homiletics. I spent all

afternoon with him working out a sermon for Shabuoth. Finding him much more stimulating than the three men that have been coming to me weekly to work on the sermon with me I inwardly waxed all the more enthusiastic about the prospect of having him as my assistant in Homiletics. I was very much pleased with his serious attitude toward sermonizing, with his knowledge of Midrash and quite a fine sense for getting at the inwardness of rabbinic dicta. I called up Louis Finkelstein that same day to tell him of my find. He felt almost as enthusiastic as I did about Metz's receiving the appointment but doubted whether Davidson would approve. In the evening I went to see Davidson. He threw cold water upon the suggestion. He asked me whether I convinced myself of Metz's ability to write English. In my precipitancy I forgot that after all the most important work that Metz would have to do would be to help the students with the writing of the sermons. I therefore ought to have made sure that Metz possesses at least the ability to draw up a sermon plan, formulate a proposition and correct mistakes in rhetoric. I could see, of course, that Davidson was somewhat prejudiced against Metz because the latter has probably not shown him sufficient deference while a student at the Seminary. But Davidson's point that Metz was very raw as far as a scientific knowledge of Judaism was concerned seemed irrefutable. So I am left again without anyone to help me in my work at the Seminary.

At the last meeting which took place in A. Tulin's rooms I intimated that I would try to be of service in helping to bring Brandeis back into the leadership of the Zionist movement. Tulin and Brody who have been meeting this week with Mack and others of the Brandeis group in reference to the negotiations being carried on between the ZOA and Brandeis called on me this afternoon and suggested that I together with a few others who are identified neither with the Brandeis nor with the Lipsky group send cablegrams to European Zionists urging them to call

upon Brandeis to step into the breach at he present time. They maintained that Brandeis would go to any length to be of help to the movement if he would feel that he is really wanted and that he has the Zionists back of him.

I undertook to get Pool, Tschernowitz, Coralnick and Emanuel Neumann to send such a cablegram. When I called up Tsch. and Neumann I learned that they were out of town. Pool consented to add his name and suggested that a similar message be sent to prominent American Zionists asking them to urge upon Brandeis to assume leadership. Coralnik was rather sceptical about the whole affair but suggested that before going any further I together with one or two others find out from Brandeis whether he were to receive such requests he would be willing to assume the leadership. Otherwise we would merely be stulifying ourselves.

* * *

Sunday, May 25, 1930

Although I came late to services yesterday morning and was unprepared to preach, the feeling that the attendance would reach the 100 mark impelled me to find something to talk about before the Mussaph service. It is not merely the wish to impart a message that is back of the urge to preach. Another and very peculiar reason often motivates me. Having abolished the repetition of the Amidah the congregation stands the entire time that it is recited. The average time it takes to recite it is about fifteen minutes. As a consequence there have been complaints that the people find it tiresome to stand so long. My preaching comes before the Amidah and after the ceremony of putting back the scroll of the Torah. That ceremony requires that the people stand. Accordingly if I were to omit the sermon the situation would be still more aggravated on account of the people having to stand continuously for about twenty-five minutes. I therefore deem it necessary to give the people a chance

to sit down before resuming the Mussaph. It thus turns out that the purpose of the sermon is not merely to put something into the heads of the listeners, but also to rest their feet.

In the course of my talk yesterday I made the point that the Admonitory passages in the Torah (p.297) had an effect upon the mentality of the Jew analogous to that of anti-bodies introduced into the body to immunize it against contagious diseases.

I also drew a parallel between our being asked by the Allied Campaign to contribute toward the upbuilding of Palestine at a time that the Arabs and England are doing their most to prevent the establishment of a Jewish National Home there, and the experience of Jeremiah (recorded in Chapter 32) in being asked by his uncle to redeem some field to which he had a right while Jerusalem was beseiged by the Chaldeans and the country was on the brink of destruction.

* * *

Monday, May 26, 1930

The annual meeting of the SAJ is another of the ordeals I have to passthrough at this time of the year. The one that took place last night was no exception to the general run of these meetings. Not a single one of those who render reports, nor even the chairman (Jacob Klein) evidenced even by a word the least understanding of the Jewish problem or the slightest interest in anything outside of the few activities of the group. The greatest height to which the chairman rose in his speech was to tell those present that my sermons this year were interesting and educational. I was nauseated by the entire tone and spirit of the remarks of every one of the speakers. It was with great difficulty that I lashed myself, figuratively speaking, into a strident enthusiasm about the SAJ being the beginning of a new movement in

movement in American Jewry and was therefore a long-range proposition. I would not think, however, of identifying the group with the SAJ. This group was merely a congregation of the SAJ. The main principle governing the activities of the congregation was that every activity must be educative in purpose and method. This applied to the services no less than to the forums. Wise has made an important contribution by establishing a free pulpit. It is my ambition to establish an educative pulpit. The congregation by attending services and being interested in an educative pulpit would stimulate those preparing themselves for the rabbinate to render their pulpits educative.

In view of the Allied Campaign being inaugurated these days I made an appeal which was afterwards dupplemented by Semel. About $17,000 was subscribed right there and an effort will be made to get those who were not present to subscribe.

I felt infinitely more at home when I taught this morning the class of the Training School for Jewish Social Workers. Two students rendered a report on the present Jewish educational situation from the standpoint of the question: To what extent can we note in that situation signs of progressive integration of Jewish life in this country? The report gave a resume of the facts showing increases in number of children attending religious schools, of professionally trained teachers, etc. The discussion of the paper helped me to formulate the following considerations: 1) In the first place we have no means of telling whether the increase in numbers is genuine or only apparent, for it may well be that with the prevalence of hedonism and private teachers there were more children actually receiving a Jewish training than at present. 2) It is certain that the tend is in the direction of less intensive education. What is the meaning of this tendency? 3) So long as there is no definite philosophy underlying most of the educational endeavors the educational activities represent merely the

the momentum of the past. As the product of momentum the interest in Jewish education is bound to peter out. While it is probably true that Jewish education could not have afforded to wait until an educational philosophy would be formulated it is equally true that if such a philosophy will not be soon forthcoming the demand for Jewish education will decrease. The replies to the questionnaire sent out not long ago by the Brotherhoods of the Union of Hebrew Congregations favoring a reduction of Hebrew and of the number of days of religious instruction to one day a week prove that the Jewish educational education is far from reassuring.

I enjoyed very much the play I saw with Lena tonight, Unde Vanya by Chekov.

What a poor hand I am at criticism! What I probably should say is that I prefer Chekov's various portrayals of the ineffectual type of human to Shakespeare's classic portrayal of that type in Hamlet. But why should I say anything? It's two o'clock in the morning and I should be in bed and get up in time to look over those horrible examination papers of the Seminary and Teachers Institute students. They -- I mean the papers -- are the bane of my existence during the better part of this month.

* * *

Wednesday, May 28, 1930

I realized that I was allowing myself to be dragged into Zionist politics by consenting to act on Tulin's and Brody's suggestion that I take steps to crystalize sentiment among Zionist leaders in this country and abroad in favor of Brandeis as leader of the Zionist movement. I would not have minded the loss of Weizmann's friendship if I were sure that there was such sentiment waiting to be crystallized. Instead I discovered after the first few moves that I made that there was first

the need of creating the sentiment. Life is too short for such a long-range proposition. Pool was the only one who was apparently willing to go ahead. Tschernowitz, Coralnik and Emanuel Neumann showed themselves entirely too disputatious for me to be able to count on their cooperation. Consequently I called off the meeting which I have been trying to arrange for tomorrow 5:30 at my house. It appears that the statement issued by the Brandeis group recently in answer to the overtures made by the local Zionist Organization has lessened the chances of any get together between that group and the general Zionist body. It appears that there is absolutely no hope of Brandeis ever being rid of the evil genius that has gotten between him and the rest of the Zionist world -- De Haas. How a man like Brandeis should have permitted himself to be mesmerized by De Haas is hardly understandable. And there is nothing to be done about it either because Brandeis is by this time far too much committed to De Haas ever to release himself from his influence. De Haas has written Brandeis' biography. That seems to have made Brandeis forever impossible as a leader of the Zionist movement, since he would never think of assuming responsibility without taking De Haas along with him as his chief counsellor. Hence the future historian will have to record that the Zionist movement in America was wrecked by two people, by Lipsky who became disqualified for any gainful occupation by being too long in the presidency of the ZOA and by De Haas who believed that the movement owed him a life competence because he brought Brandeis into the Zionist movement.

From 1:00 to 3:00 I presided at the Faculty meeting of the Teachers Institute and from 3:30 to 7:00 I participated in the Faculty meeting of the Seminary. Close contact with the inner affairs of both institutions does not afford me very much pleasure. What depresses me most, of course, is the complete irrelevance of what the graduates are

trained in to what Jewish life so urgently needs if it is to survive. The emphasis in both institutions is on literary learning though neither institution really succeeds even in carrying out that purpose. There are few men students in the Teachers Institute; that means that with all the intensive instruction the students get, they lack the knowledge of those elemental facts of Jewish life which one can acquire only from actual living and especially through attendance at the synagogue. The girls hardly know what it is to participate in synagogue services, though they all come from Orthodox homes. As for what the students get from the Seminary, Prof. Ginzberg's statement at the meeting today may serve as an index. He said that in all the years that the Seminary has been in existence not more than six or seven were graduated with a real knowledge of the Talmud acquired at the Seminary. Most of those who came with considerable knowledge of Talmud knew less by the time they got through.

But to my mind, this failure to make our graduates more learned in Jewish LORE love is far less of an indictment against the Seminary than the fact that it does not provide the students with what they need to know if they are to win and hold for Judaism the people who are worthwhile intellectually and morally.

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From the Flyleaf:

"It is not necessary to hope in order to undertake, nor to succeed in order to persevere." Tacitus. This describes the spirit in which I am laboring for the future of Judaism in America.

Tuesday, September 30, 1930

But what of the prayer ?

Sunday, May 10, 1931

When the Israelites refused to proceed with the journey to the Promised Land after they heard the report of the spies, God was about to destroy them. Moses saved them by interceding for them with God. According to certain Palestinian Amoraim the plea that weighed most with God was

This is what I am afraid of too. The Jews might begin to feel that they are trapped, and as a consequence seek escape by joining the Gentile world.

Monday, August 17, 1931

"Through a merciful dispensation, we are one and all of us created very vain and very dull...Vanity it is that pricks us indefatigably to play the ape to every dream romance (idealism) induces; yet vanity is but the stirrup-cup: and urgent need arises that human dullness retains us (as it does) securely blinded, lest we observe the wayside horrors of our journey and go mad. One moment of clear vision as to man's plight in the universe would be quite sufficient to set the most philosophic gibbering. Meanwhile with bandaged eyes we advance: and human sanity is guided by the brave and pitiable and tireless dullness of mankind...Yet how varied are the amiable activities of human dullness, which tend alike to protect and enliven human progress! Dullness it is, of course, that brews and quaffs Dutch courage:...that fosters salutary optimism as to the destiny of mankind, in flat defiance of everything mankind can do, and does unblushingly...And finally dullness it is that lifts up the heart and voice alike, to view a parasite

infesting the epidermis of a midge among the planets, and cries, Behold this is the child of God, all-mighty and all-worshipped, made in the likeness of his Father...These and how many other wholesome miracles are daily brought about by our dullness, by our really majestic dullness, in firm alliance with the demiurgic spirit of romance (idealism)...For that to which romance (idealism) conducts, in all the affairs of life is plain enough -- distinction and clarity, and beauty and symmetry, and tenderness and truth and urbanity." (from J. B. Cabell's Beyond Life, quoted from Vernon Louis Parrington's The Beginnings of Critical Realism in America, p. 344.)

copied Thursday, September 3, 1931

"To wear out our lives in the pursuit of worthy things though imperfectly attainable ideals is the essence of human dignity."

Saturday night, September 19, 1931

"Perhaps I've never known reality as other human being know it," he thought. "My life has been industrious, monotonous, patient. I've carried my load like a camel. And I've been able to do this because it hasn't been my real life at all! My "Mythology' has been my real life."

From Wolf Golent by John Cooper Powys, Vol. I, p. 13

copied Wednesday, October 28, 1931

"There is a lack of vicissitudes about them that is almost distressing."

"Wellington" by Philip Gudolla, Friday, January 1, 1932

"The expression 'death in life' means living, even living passionately and in a way efficiently with a sense, nevertheless, underneath of the hollowness, the futility of the objects of pursuit."

Felix Adler in An Ethical Philosophy of Life, p. 225

Sunday, January 24, 1932

"Ay, think of it -- wish it done -- will it to boot

"But do it --! No, that's past my understanding." Peer Gynt

May 21, 1932

Wednesday, May 28, 1930 (cont. from Vol. V)

While we were discussing three or four students who had been reported as unpromising for the rabbinate because they were considered lacking either in personality or in mental ability, Morris Levine became very much wrought up. He communicated only to Finkelstein and to me what it was that excited him. "What are we doing," he said, under his breath, "to give these men what they need most?" In the hubbub of the meeting the other members of the Faculty did not hear this question and went on stolidly with the discussion which ended in the decision to drop the men in question.

Worst of all a number of students in both institutions go to the extent of cheating at the examinations which are supposed to be conducted according to the honor system. This is true of those who are preparing themselves for the rabbinate no less than of those who are preparing themselves to teach Jewish children religion and ethics. But why should we be surprised? What are we doing to inculcate in the students a respect for truth? Is the entire approach to the fundamental problems of tradition marked by a spirit of truth? Even if we wanted to inculcate honesty we couldn't very well do it, because we would have to begin with ourselves. We would have to prove to them that we are doing and saying nothing to deceive ourselves and the rest of the world. That's expecting too much. Isn't it?

* * *

Thursday, May 29, 1930

The five graduates of the Seminary this year had as their assignment in my subjects the preparation of five sermon outlines based upon propositions which they were to find in various books that I had suggested to them. If the seminary students had taken the proper attitude toward their studies they would have welcomed the opportunity of working out material they could make use of subsequently in the ministry.

But unfortunately as victims of a lot of professional erudition which has not the remotest bearing on present day life, they are forced to skimp in their Midrash and Homiletics. Instead, however, of coming to me like men and placing their difficulties in the proper light they leave the task I assign to them to the very last minute and hand in some superficially thought out and hastily gotten up outline as the equivalent of finals in the subjects I teach. Sophomores in college would be ashamed to hand in that kind of stuff for their courses in English.

The Faculty meeting to pass on the candidates for graduation took place yesterday afternoon. Even this non-descript stuff which these men worked out was handed to me only a few hours before I had to go to the meeting. I was very much peeved at their inconsiderateness and general attitude and reported at the meeting that only one man's work was satisfactory. The Faculty decided that a telegram be sent to each of the men asking them to meet me this morning at 10.

I don't want to go through that kind of experience again. I felt as though I was a peddler trying to get these men to pay me enough to defray the mere cost of some article that I was trying to sell them, and as though they were haggling to force me to sell it to them at a cut-throat rate. I have seldom felt so cheap. They succeeded in cheapening themselves and me. The entire argument was on the lowest possible plane. An institution that can thus evoke the worst in people's nature is hardly qualified to train men for a high spiritual vocation.

This afternoon I attended the graduation exercises of the Ethical Culture School at Fieldston because my Naomi was one of the graduates. The exercises were simple and dignified. Felix Adler spoke. What he said was so much more spiritual and exalting and so much more beautifully expressed than anything I ever heard at the

graduation exercises of the Seminary that I felt sad to think of our spiritual sterility. But what saddened me most was the striking contrast between the high minded elimination of all prizes and honors at these exercises and the petty spirited emphasis upon awards at our Seminary graduation exercises.

With one calamity after another befalling us in Palestine the very foundation upon which I have built up my system of Judaism as a civilization is crumbling. What shall I do? If I am to continue with my work as preacher and teacher of Judaism -- and what else is there for me to do -- I must build upon an entirely different foundation. For a moment I imagine that I would have better off to have allied myself with the Reform movement since it seems that all hopes of Jewish life being based upon such national unity as only Palestine would have made possible have been knocked into a codked hat, but then the arguments I have formulated in refutation of Reform came to my mind as being only too true. The inherent untenability of Reform is that it claims to be a development of Judaism and Judaism is impossible without the Jewish people.

Perhaps the only foundation to build on is not the Jewish people but the Jewish individual. A system of important and incontestable beliefs and practices that can be called Judaism does not exist. The problem which I should try to solve is "What can I do to be of help to the men and women who ask me to guide and inspire them in their effort to achieve the happiness worthy of human life at its best?" Should I not follow the analysis I have worked out with regard to human personality and use that as a clue? The human being stands in various relationships to his surroundings, his fellowmen and the world as a whole. Upon the manner of his functioning in these relationships depends his success or failure in the art of life. Why not take up each of these

relationships, study the conditions that make for self-fulfillment and happiness and those that interfere with the attainment of these aims and then arrive at some specific principles to be followed in our functioning in each of these relationships. Among these relationships are those which arise from our being born Jews and being treated as such by the rest of the world. Certain conditions xm make for the best possible adjustment while others ~~that~~ prevent it. But why treat the Jew especially in this country where the major portion of his existence is bound to be spent in relationships that lie outside of Judaism, as though his Jewish relationships were primary and determinant of the rest? Even his religion - which is only another name for his relation to theworld as a whole- need by no means be limited to what he may get from Judaism of the past. The Bible and the rest of Jewish culture should come in only as one among the many sources of inspiration to higher life. To be sure, the fact that one is identified as a Jew places upon him moral obligations toward his fellow Jews, but not the obligation of determining his other relstionships, not even the one which falls under the heading of religion in accordance with any ideas or beliefs that may have been cherished by the Jewish people for no other reason than that the Jewish people cherished them.

Instead of wasting time demonstrating the bankrupt condition of the Jewish people (which is due much more to the determination of the rest of the world to destroy us than to our inherent weakness) let me be engaged in trying to help the individual Jew to live his life as best he can in the many relationships in which the matter of his Jewishness does not enter. Though in the parent-child relationship the question of what to do with one's being a Jew occupies considerable place yet by no means so large a place as to eclipse all other manifestations and expression.s

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Saturday night, May 31, 1930

When I visited Prof. Davidson last week he awakened in me the ambition to edit the text of Shir Hashirim Rabba. Last night was the first time I had a chance to take a look at the material I had collected a long time ago for that purpose. This led to my rummaging among my old papers. I came across a number of things I had done a good deal of work on but never consummated because of my lack of experience in publishing. This rummaging is like reminiscing with oneself. Once I get started I find it difficult to stop. It was 11:30 when I began and I stayed up till 3:30. My ambition cooled down a good deal as I studied the material once again. The difference between the reconstructed text that I might publish and the one extant now is so slight as far as the substance of the ideas is concerned that I fail to see why I should spend all the time that the editing would require. I feel certain that Jewish life and thought would be much more advanced if I were to continue working on Jewish ideology and relate it to questions of present import.

After having sat up so late last night I could not get up in time to go to services this morning, and if I had gotten up my mind would not work with sufficient rapidity to enable me to preach impromptu as I did last week. I therefore stayed in bed instead of attending services. But such is the force of habit that all day I have been feeling as though I had been out on a debauch last night. It takes me a long time to get over the ill effect of an omission in my routine activities.

This afternoon Mrs. Adlerbloom called. She is very much distressed over the Zionist situation and she came to ask me to call a conference to see what can be done to impress upon the English government the enormity of the wrong it is committing against the Jewish

people. She seems to imagine that I can exert considerable influence in Jewish circles as well as afford guidance at this critical hour. I tried to disillusion her, but I don't know whether I have succeeded.

A short while after she left Dr. Shalom Spiegel called. His coming was a tonic. I talked my heart out to him, but instead of merely giving assent to my tale of woe, he made me feel that I was wrong in being despondent. His faith in the future of the Jewish people and in the ultimate establishment of a Jewish national home proved strong enough to silence my doubts. Without the least excitement he spoke in his fine musical voice and in a Hebrew that glowed with beauty concerning the eternal verities in the Jewish heritage and the love of the heroic that still lingers in many a Jewish youth. I suppose I wanted to be convinced that I was wrong in allowing myself to be disheartened Anyhow, I consider every minute of the two and a quarter hours he stayed well spent.

He made an interesting point when he said that having women teachers in the Hebrew schools was a serious mistake. The most important element in education is the personality of the teacher. More essential than the knowledge which the school transmits to the child is the type of personality it can hold up to him as a goal for him to strive after. If we ~~xxxx~~ can get the child to be as ambitious of being a teacher just as be ambitious to be a policeman or fireman as we have really achieved what we aim for. For that reason it is essential that the teacher should be a young man who possesses all the qualities of a successful scout master as well as those of a good pedagogue.

This leads me to the further conclusion that the most fundamental need of Jewish life is for the Jewish community to select a group of young men of unusual ability and train them for various positions of leadership in education, the rabbinate and social work.

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Let me not forget to work out at length the idea that the belief in p.5 marks a significant advance in the emergence of human individuality. The mere fact that salvation came to be a desideratum indicates that the gods no longer filled the mental horizon of human consciousness with regard to the world as a whole. Salvation although wrapped in theocentric terminology, is essentially human self-realization and marks even in its earliest formulation the beginning of humanism.

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Tuesday, June 3, 1930

The services of the Shabuot festival which was just concluded were carried out successfully despite the fact that many members had left the city. On Sunday night I spent about half an hour after the Maariv service reading and explaining a passage from Herford's Essay in the Legacy of Israel. Yesterday I spoke on Law-mindedness. A physical annoyance caused by some trouble with my right ear made it difficult for me to get properly started but after a while I got into the swing of the sermon and managed to wind up with a stirring coda about the fact of our being true to a covenant the keeping of which hurts in contrast with the cynical attitude of England and the League in the matter of the covenant with the Jews. I then led up to the appeal in behalf of the Allied Campaign. As at the annual meeting so at the service yesterday Semel took up the appeal and called for contributions. This was repeated at the services today during the memorial ceremony. Our organization has thus raised over $26,000 which is a respectable sum at a hard time such as we are in now.

Joseph M. Levy, the young man who is the Palestine correspondent to the N.Y. Times, and whose acquaintance I formed when I was in Palestine five years ago, arrived recently in New York. He came to